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THOUGHTS

ON A

NEW ORDER OF MISSIONARIES.

1877

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J. E. Rankin

TO THE EXCELLENT AND

HONORABLE HEMAN LINCOLN.

of Boston, Massachusetts,—my friend in boyhood and manhood—these pages are gratefully and affectionately inscribed by

THE AUTHOR.





PREFACE.

It is not improper for an author to suggest—with modesty and deference—any claims he may think he possesses upon the attention of the reader. In the present case this may be done in few words.

Being himself a layman, the writer has mingled with the laity of the church, on terms of familiarity, which the dignity justly accorded to the clerical profession more or less prevents its members from enjoying,—at least in its fulness and freeness. Those who occupy the ministerial office or other of the higher seats of influence, do not view society from that point of advantage, which those do who sustain subordinate relations. An instinctive reserve is felt by the many, when brought into communication with *professional* men. This arises principally from respect for those persons. Whatever be its cause, it extensively prevails, much more so than is generally supposed. These remarks are designed the better to secure a candid examination of the argument involved in the first chapter of this work. At the first blush, no great weight will be attached to it ; and it is only from a deep conviction of its importance, gathered from a free

interchange of thought with youthful laymen, that it is adventured.

Another reason may be suggested for asking the attention of the reader. It is this :—During a number of foreign voyages the author had occasion to become somewhat acquainted with the true character of heathenism, as it exists in China, in the East Indies, and in some of the Pacific Islands. Some missionary stations were also visited, and an opportunity was presented for noticing the labors and hindrances of the foreign missionary. This intercourse left one strong impression on the author's mind,—which subsequent reading has strengthened—that the diagnosis of heathenism indicates the necessity of a more active and *directly specific* agency than is commonly supposed to be requisite. What the precise form of that agency should be, appeared less plainly.

In this state of feeling the New Testament was naturally examined ; and the former and latter missionary operations compared, both as regards their plans and successes. The result of this was a full conviction of the importance of the plan herein presented. Had the author no personal acquaintance with heathenism, he might less confidently ask the attention of the reader.

A third reason is, that many persons of much experience and soundness of judgment, have expressed a wish that the author's views on this subject should be made

public. Indeed, one of the controlling reasons that lead to this publication, is an official application from a missionary band in a literary institution, who had casually become acquainted with the general plan.

Another is, that in the body of the work will be found many facts and opinions, pertinent to the general subject, which are well worthy of being preserved in a more connected form than in the ephemeral periodicals of the day, whence many have been taken. These, as will be seen, are from some of the wisest and best of the foreign mission band.

It is particularly desired by the author, that the reader should bear in mind through the entire perusal of the work, that he wishes in no wise to trench upon the province of existing missionary organizations. The order of men herein proposed, he would wish to see going abroad to aid, not to oppose,—to be the precursors, not the rivals, of other missionaries.

December, 1837.



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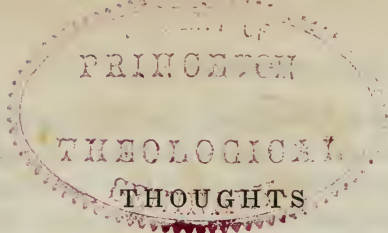
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ON A

NEW ORDER OF MISSIONARIES.

CHAPTER I.

Necessity for new modifications of missionary labor, in order to enlist persons in the missionary ranks who otherwise would not join them.

UPON the threshold of our subject it were becoming to pause for a moment, and bear our testimony — humble though it be — to the wisdom and fidelity which mark the plans and labors of the various foreign Missionary Societies. To do so, is indeed a privilege ; for with them our earliest and fondest religious associations are interwoven. Not only did our first love instinctively sympathize in their designs ; but they fixed our admiration while as yet we saw no special value in the religion they seek to publish abroad. Vivid is the recollection of our feelings when on that dreary autumnal day the first mission vessel to the Sandwich Islands swept from the harbor of Boston. A personal acquaintance with some of the missionaries who then embarked ; and intercourse with them up to the moment of embarkation, it need scarcely be said, gave us a high opinion of the disinterestedness and excellence of that little band of pioneers.

In subsequent years we again met them, in their distant field of labor, and although still without perceiving any particular interest in the religion they proclaimed to the heathen, our admiration was much increased. It is true, that calumny and detraction essayed, in their most specious forms, to lessen in our bosom this sentiment ; but the lives and labors of the missionaries presented evidence, too obvious and radiant, to allow for a moment a counter feeling.

It is almost unnecessary to add, that a more intimate acquaintance with missionary operations at other foreign stations, aided by some experimental knowledge of the religion they offer to the benighted pagan, has not lessened our interest in all that pertains to the present missionary organizations.

We come to the work before us, then, with a heart favorably disposed.

Our mental admiration has also been called forth by the vastness of the designs of the various Boards.

At one time we see them forming plans for redeeming from spiritual bondage the three hundred millions of China. We hear of their deliberations in behalf of Burmah, Ceylon, Persia, and Africa. We trace their agency in Northern India, and on the lofty Ghauts.

In another hemisphere, we find their well appointed means in successful operation, blessing the inhabitants of the Pacific isles. And even the Rocky mountains interpose not an impassable barrier to their designs, for the evangelization of all the tribes, that wander in ignorance and sorrow, through the vast domains of North America.

They distinctly purpose to translate the Book of Life

into every language, and, in conjunction with other societies, to place a copy of it within the reach of every family on the globe. Tracts, they would scatter on the wings of every wind, and, in every heathen community, establish libraries of appropriate religious books. They would endeavor, by all legitimate means, to wake up, in the bosom of the rising heathen race, a desire for knowledge. Incidentally, they would correct false views of science in ruder nations, would restore *home* to its sacred and benign character ; and, far above all else, would point, to the poor idolater, the great atoning sacrifice.

Surely—such designs are of the sublimest kind !

The fidelity and propriety with which these purposes have been prosecuted, claim scarcely less of admiration. However otherwise it may have been in former times, it is now the sure evidence of a debased heart or an impoverished mind to sneer at the missionary. There are men, it is true, who affect to consider him unworthy of high respect ; but it may be safely affirmed that their consciences bear testimony, as well to the exalted work in which he is engaged, as to the unsullied character of the agent. Upon what page of history, may be fearlessly asked, can there be found the record of so great a number of men, sent abroad into a world of temptation and trial, who have conducted themselves with so little cause for reproach as have the missionaries of the cross ? Or, who have been more conspicuous for perseverance, intrepidity, wisdom, and sublimity of pursuit ?

Considerations of this nature need not, however, to be multiplied. The title of missionary, even among the most wicked, is no longer a synonyme for weakness,

fanaticism, and ignorance. The features of his character, already alluded to, stand out in too strong relief to allow such a sentiment to pass current, even among the deadliest enemies of religion.

These remarks have been made in order to show that, in presenting the thoughts contained in this volume, no wish to disparage the operations of existing mission boards exists.

But it will probably be found, that, as the work of evangelizing the nations moves on, various modifications of labor will be needed ; other than those within the legitimate sphere of present organizations. A number of reasons, more or less obvious, that lead to this opinion, are purposely omitted in this connexion. There are one or two, however, that may well claim a hasty notice.

The first that we shall consider partakes somewhat of a philosophical nature ; and it will appear of but little intrinsic worth, unless examined in the light of mental philosophy. The point is this :—that new modifications of missionary labor will call into the missionary ranks many gifted individuals, whose services are desirable ; and who would not be found in those ranks but for the modifications supposed.

The human mind is variously constituted, rendering one man susceptible of influence by one class of considerations, and another by a different. This is true of persons of equal piety and intelligence. It is, substantially, the philosophy of that principle which led Loyola to propose the order of the Jesuits. He saw that there were stirring spirits in the bosom of the Catholic church, which could be led to higher action in the work of spreading

that religion, if some "Brotherhood" were formed, whose laws should involve more spirit-stirring efforts, than those required by the various Papal orders then existing. There were minds that needed a different description of extraneous influence than the latter afforded. No sooner, therefore, was the Order to which allusion has been made, founded ; than those minds perceived its adaptation to their ideas of enterprise. It was a master's touch of a master spring ; and has been of far greater efficiency in promoting the Papal designs, than all its other enginery combined.

The pages of the past teem with illustrations of the power of the principle involved in this immediate connexion. How countless are the instances in which minds that previously appeared but of ordinary power, have suddenly been found to possess great energies and capabilities, when stirring and important emergencies occurred. In times of revolution and peril, master-minds seem all at once to start into being. The developing spring within is touched by the adaptation of circumstances without. Had these not been brought into contact, no particular superiority might ever have been noticed.

Another reason for the opinion advanced is this, that the higher the character of the mind, the greater must be the motive to call forth the action of its higher powers.

It scarcely need be said that the word character, as here applied to mind, has reference to those peculiar *mental* powers which distinguish one man from another, and has no allusion to *moral* attributes. This should be borne in memory while examining the reason before us ; because the difficulty of filling up the missionary ranks

lies, not so much in the smallness of the number of Christians in the churches, as in a disinclination to the mission service ;—a disinclination which has its seat in the head rather than in the heart. There are scores of friends to the cause of the heathen, who pray, and give, and labor *at home* for them ; but there is momentous difficulty in bringing a sufficient number of those persons to the decision that they will be missionaries.

But to return. The spirit that saw no constraining motives in the monastic orders of the Papal religion, was all enthusiasm when it found a Brotherhood which required its members to go at a moment's warning, without asking a question, if need be, to the remotest portion of the world. In this was found aliment for self-denial, intrepidity, and the highest efforts of man. The principles and general policy of Catholicism, as the term is commonly understood, we of course repudiate ; but it must be admitted that in this, as in many other instances, Papacy has studied to great effect the laws of the human mind.

Now, it is contended, that there are, in the bosom of the Christian church, particularly among her youthful members, those who will find, in the plan proposed in these pages, that which is adapted to their peculiarities of mental temperament ; and to their views of consecration and enterprise ; and which will have a strong claim upon their personal services ; a claim, too, that will find a ready and zealous response. If these remarks be true, then is the first proposition laid down, true, and worthy the most careful consideration ;—namely, that as the work of evangelizing the nations proceeds, various modifications

of labor will be needed, other than those within the legitimate sphere of existing organizations.

It may here be urged, that if a resort to any arguments, other than the simple command uttered on Olivet's side, be necessary, in order to induce men to become missionaries, such persons had better remain in the walks of secular life. To this it is replied, that the command of our ascended Lord should ever be the grand argument in every appeal. This must be kept prominent and distinct; for only as it shall have control in the bosom of the missionary will he be able to sustain the manifold and often appalling realities of his laborious life.

Romance may picture to the fervent fancy the waving palm-tree of Orient climes, and there may be some who imagine that, beneath its shade, it were an easy matter to gather and instruct a group of listening idolaters; and, that there the Christian warfare would be less severe than in lands of cold reality. But ah! romance shall lay her pencil by; and youth shall depart; and manhood's strength shall give place to premature age; and then the missionary must be borne onward in his work, only by the consideration that his blessed Lord *bade* him toil. We repeat, therefore, that the simple command of Jesus Christ should be the paramount argument in our addresses to those we wish to become missionaries.

But, admitting this, it is not sinful or unwise to turn to account any natural law of mind. Whatever may be affirmable of the affections and tendencies of the heart, no one will deny that the laws which pertain to, and constitute man's mental organization, are wise and "good;" and are intended to be used in his various relations, wheth-

er these pertain to religious or to secular matters. Curiosity—the desire for adventure—the wish to secure a good name as an inheritance for our posterity, and other of the minor instinctive laws of our nature, may well be appealed to in the case under consideration. It becomes sinful to encourage them, only when their exercise would be injurious to their possessor or to others.

Neither is it unwise to throw around the subject of missions all the sublime considerations with which it stands in connexion, whether these pertain to this life or to that which is to come; and by plans and arguments *adapted* to individual peculiarities of thought and taste, to induce all within our influence to respond to the Macedonian cry by personal consecration to the service.

In the catalogue of names of a little missionary band in one of our literary institutions, is that of an individual—beloved for his great moral worth by all who know him—to whom the principle we have just been considering has been applied; and to its operation may be attributed his leaving the walks of secular life, to prepare for missionary labor on a foreign strand. This change of purpose was not the result of an impulsive, inconsiderate determination, brought about by the speciousness of a recent theory. His very remarkable *staidness*, to use a word of more intenseness, the better to express the character of his mind, not only substantiates the above position, but proves that it is not the enthusiastic and buoyant only that require, or can appreciate, the special motives to which allusion has been made. The identical plan presented in this volume was urged upon his attention. Its unique character, its simplicity, its adaptation to the wants

and woes of heathenism, its striking resemblance to the mode of missionary labor marked out in detail by the Saviour, constrained him to leave a life of comfortable toil to which he had become attached, and almost penniless to commence a course of preparation for the missionary service. Once has spring thrown over the bosom of earth her robe of green, and autumn has come and clad the forests in their seared livery, since this noble youth made the high resolve, and he still toils on. In days to come, should God guard his life, he will doubtless be seen in India, a faithful laborer in his master's vineyard; and to the application of the principle under discussion, will many poor heathen be indebted for physical relief, and for eternal life.

There is now, in a foreign mission field, a female whose present course of life was finally decided upon by the principle under discussion. He whose duty it shall be to write the history of her life, when she shall have passed away to yonder better world, will not fail to record, that the *adaptation* of motive to the peculiar structure of her mind, and to her modes of thinking, called forth energies which few supposed she possessed. There are, doubtless, many others in the missionary corps, to whom this remark will apply, but this individual is singled out for the purpose of more exact notice, as allustrating the point in hand. The person referred to was a faithful Christian at home, adorning the doctrines of the gospel in all things. But, like Deborah, she was endowed with qualifications for more enlarged efforts than were required within the limited circle of her native village. The hidden fire of christian enterprise burned within her bosom, and she

panted for a wider field. Although she performed, as has been hinted, every relative duty in the circle where her more youthful days were passed, and was in every good work the first and the best, yet there was nothing apparent to the general observer, that marked her with superiority. It is true there were a chosen few who knew her character, and who were well certain that in fulness of time its developments would extensively bless her species, and put high honor upon her sex. At length, the spring of her peculiar mental constitution was touched. The providence of God, to which she had long looked in secret, presented, by a chain of unexpected circumstances, an enterprise that demanded the prompt exercise of all that was high and courageous in her nature. In the field of foreign service to which she had been invited, peculiar difficulties and dangers were to be looked for, and almost unsurpassed responsibilities were to be assumed. These very features of the case, probably had more weight in leading her to the determination of going upon that service than any and all other considerations, save the command of her Sovereign Lord.

It was not pride or self-confidence that led to this experience, for the grace of humility seemed pre-eminently to adorn her, and to throw around her lovely character, its soft and mellow tints. The secret of the matter was simply this, that that service was most congenial to her cast of mind, which should call for the exercise of the higher powers with which nature had endowed her. Call this romance, or whatever else we please; it is almost invariably the experience of the most gifted spirits;—of those who are destined by God for great and enduring

usefulness. Let those be appealed to whose names stand out on the page of history (its gems and stars of glory)—as philanthropists of the higher order. They will tell of this hidden desire to grapple with giant evils, and to gauge the most profound depths of human wretchedness. It is true “they were faithful over a few things” while as yet Providence had not led them out of the common routine of the Christian’s life ; but while thus faithful, they longed and panted with almost irrepressible ardor for a field whose culture should demand greater things at their hands.

Lest a misunderstanding of our meaning arise, it may be permitted to repeat what has before been asserted, namely, that the duty of the Christian to consecrate all his powers and resources to the work of the world’s salvation is positive, whether he be or be not pressed by his fellow men with motives to do thus. Simple *principle* must govern his decision. This is the ground of his personal responsibility, and which never can be shifted or evaded.

But while we scrupulously avoid every consideration that would invest the enterprise of missions with the drape of romance or fiction, let us clothe it with all its moral grandeur. Let no one of its hallowed and beautiful contingencies be kept out of sight. Let it be seen that the ardent, the adventurous, and the bold, can find, in the prosecution of its designs, abundant scope for all their powers. So let it stand out before the world, that all shall confess, both pious and profane, that it is a work of the most intense interest.

To one class of minds let one variety of considerations

be addressed ; to another, let different appropriate motives be presented ; until thousands who love the Saviour, and who otherwise would spend their lives in more circumscribed scenes of toil, shall be led seriously to examine their individual duty in reference to missionary service.

CHAPTER II.

Necessity for new modifications, growing out of the great obstacles in the way of the world's evangelization.

IN the preceding chapter the attention was directed to some arguments which may show the desirableness of new modes of missionary labor. The reasons therein noticed, have reference, mainly, to the influence we desire to exert over those in the church whom we wish should become missionaries.

Let us now notice some thoughts in support of the general proposition, of a nature different from those already considered.

May it not be asserted, that the almost' appalling obstacles in the way of the conversion of the heathen will render necessary, or at least desirable, different plans of evangelical labor?

The point involved in this question has been lamentably overlooked, even by the most intelligent Christians. Indeed, it may be fairly questioned, whether the most experienced members of our mission Boards fully understand the difficulties alluded to. A very exact knowledge of many general and particular facts may be possessed by them; and as much as *can be* communicated by correspondence and oral communication, they may know; but, after all, let them dwell among the heathen, and become acquainted with the lights and shadows of their wretched lives, and they will find their knowledge

of heathen character and condition to have been much more limited than they supposed.

The Rev. Howard Malcom, who is now in India, on a tour of observation for the Baptist Board of Foreign Missions, thus writes from Maulmein, to the Board at Boston: "Every day develops something which, *as a Board we could not know*. The brethren here have become much impressed with the utility of an office like mine, that some of them have proposed that I remain in the East, passing always from station to station."

The wisdom of the British Foreign Missionary Society, in electing to one of its Secretaryships, the Rev. Mr. Ellis, long a resident at the Society Islands, cannot be too much admired. Indeed, there should be in every missionary board some one individual at least, who had been familiar with heathenism by personal observation. The importance of this is paramount, and must be attended to, if full success is hoped as the result of foreign efforts. There may be a great difficulty—almost an impossibility to procure such persons—but if it can be done only by sending men on purpose to acquire the knowledge and experience desired, it had better be attempted.

It is impossible, utterly impossible, for the most gifted writer to convey a correct view of the sad realities that stand in this connexion. The inner temple of heathenism must be personally entered, and its foulness seen in order to be appreciated.

But were it possible for the missionary to convey to his friends at home a faithful portraiture of the forms of wickedness and degradation that surround him, he would not do it. His character for veracity might be jeopardized.

He would, also, be deterred by the loathsome indelicacy of the facts themselves, and might justly fear that the Church would retire disheartened from the work. He instinctively shrinks from the disclosure of that which has often well nigh discouraged him, and which he had but faintly appreciated before his residence among a nation of idolaters. It is, no doubt, a digressive remark, but those who experimentally understand the length and breadth and height and depth of the subject under review, hardly know which to admire most, the timely appearance of the recent work of Rev. Hollis Read ; * the fidelity and vividness of his picture of pagan life ; or the *nerve* which led him to make his pages public. He may have the satisfaction of knowing that many hearts respond with gratitude to this particular work which he has performed ; and that it has led some (perhaps many) to the throne of grace for help in this time of the missionaries' need.

To return from this digression. It is to be feared that the Church has not enough confidence in the promise of the risen Saviour, to look, unappalled, at the difficulties of the case. As has been hinted, this consideration leads the foreign missionary, in his communications with home, rather to dwell upon those features of his work that would encourage, than upon those of a different description. He remembers how his own heart sickened within him, when he acquired a more intimate knowledge of heathen character ; and he is tempted to keep back part of his experience, lest he should be abandoned by his friends, or recalled to home fields of labor, where less of discouragement would meet him.

* "The Christian Brahmun, etc. etc. by Rev. Hollis Read, American Missionary to India."

An additional motive that leads to the predominance of the encouraging in his communications, is, that his bosom burns with increased desire that the church should send out more laborers into the field, where his own efforts seem to him to be—and, in fact, are, so entirely inadequate to the necessities of the case. It becomes perfectly natural then, that he should try to induce his brethren at home to join him in his labors, by presenting all that would be likely to encourage them. This does not necessarily imply the slightest dereliction of honesty or fairness, but it is a sort of natural refraction of the rays of light which strike the mental vision, consequent upon the bias of the hopes and wishes of the individual.

It may be further said, that he is so much accustomed to obstacles and disappointed hope, that if God now and then cheer him by the conversion of a soul, or by unexpectedly opening a sealed door, his mind is apt to dwell almost exclusively upon this delightful token of the divine favor; and it at once becomes the burden of his communications. This is all perfectly natural; and it is not only excusable, but right. 'Tis indeed a signal miracle of grace that leads a filthy, benighted idolater to become a joyful follower of the Lamb! No wonder the missionary dwells upon such a theme. One instance only of conversion, proves that the gospel has *power* to save even those, among whom his labors seemed to have been wasted. To see it triumph against the strong antagonist force of caste, custom, priestcraft, and licentiousness, in addition to the common features of moral depravity, adds new joy to his bosom; and like the way-worn mariner when his eye catches a glimpse of the friendly beacon in the hour of despond-

ence ; so does his heart leap within him. Can he then, on the principles of human nature, communicate that which is dark and desolate in his experience and prospects ? No. He counts not that which has been *lost*, but that which is *found*. Probably there is no feeling in the bosom of others, which Christians at home are so incapable of apprehending, as that which animates the missionary in seeing a work of grace go forward, to a glorious and successful issue, in the heart of a heathen. We may rejoice, measurably, at the reception of such tidings ; we may sympathize in the joy of the missionary ; we may admire the arm that brought the wondrous deliverance ; but, he only can estimate the intrinsic merits of the subject who has been the instrument of the work. Consequently, no one else can fully understand his joys. Well may it be said, that with them the “ Stranger intermeddeth not.”

Notwithstanding all these considerations, which exculpate the foreign missionary from any design to give the church a partial view of the difficulties in the case ; the amount of obstacle is not properly ascertained. Who has not noticed, that at our great religious anniversaries, the balance of sentiment is decidedly on the side of hope and encouragement ? It would almost seem, on such occasions, that the battle was well nigh finished ; and that the world, with one acclaim, was about to acknowledge Jesus Christ as its ruler. This state of feeling honors the heart of those who compose those great convocations ; but if the veil which shrouds the hidden abominations of heathenism could be drawn aside, the conviction would be vivid, that the mind had but imper-

fectly examined the matter. Those most intimate with the arcana of heathenism, have often mourned over this fact; and they have wished that it were otherwise. They would that Christians should retire from those great meetings, as did the disciples from the scenes of Calvary—trusting yet weeping. Then, they believe, more would go to their closets, to pray for the descent of the Holy Ghost upon the mission enterprise. This would lead to the exercise of more entire dependence upon God. Means would appear but as means. No undue importance would be attached to wealth, talents, names, or to the beauty and seeming adaptation of evangelical enginery to the world's conversion. It is probable, that as the result of this frame of mind, the missionary would find a new influence attending his labors. The arid plains of heathenism, so to speak, would all at once appear clad in verdure and beauty. The dew of the Spirit would fall noiselessly upon the mind; and without apparent cause, the cry for mercy through a crucified Saviour, would be heard among those whose hearts had seemed steeled against any hallowing influence. Ah! when the church shall be found at the foot of the cross, urging with holy importunity the prayer of faith; placing no reliance upon an arm of flesh, the cause of missions must prevail!

Be this as it may, however, it is certain that the impulse which the cause receives from the stimulant of high hope is not so valuable, will not be so lasting,—and it might be added not so pleasing to God—as that which is the result of a full appreciation of the discouragements in the way. In the former case, we may have the aid of our animal sympathies, and of all that is romantic in our

nature. In the latter, we shall go on from *principle*. Having counted the cost, we shall not be turned back. Defeat will not hinder, nor success quicken our labors. To be permitted to use the means for the world's conversion, will be sufficient to cheer the heart.

The unhappy result of the state of things just considered is, that Christians are less ingenious in devising plans of effort to benefit the heathen ; or in improving those already in operation. If it be said that this remark impeaches the wisdom and enterprise of the present mission boards ; we reply, that those who say thus, assume that the present plans have reached *perfection*. That the plans of our great societies are formed and prosecuted with peculiar wisdom, has been most cordially granted in a former chapter ; but to deny that various new modifications of christian effort will not be required as the work proceeds, evinces but a limited acquaintance with the condition of the heathen.

Indeed, it may be presumed that a better acquaintance with the wants of the world, may lead to the formation of some society like that contemplated in the following extract ; from the pen of an experienced missionary and able writer.* “If,” says he, “in addition to those already in existence, there were also an institution for the promotion of agriculture, mechanic arts, and social order, and the general civilization of rude and barbarous tribes ; such a society would exert a beneficial and powerful influence, and furnish an important agency in conjunction with those now engaged.”

* Ellis's Polynesian Researches, Vol. II. p. 220.

It will probably be worse than useless, however, to attempt any organization of the nature proposed in this extract, unless it first be well understood that all attempts at the general civilization of rude nations will end in disappointment, except they follow, or go hand in hand with the gospel. The extract is only made to show, that among the most distinguished missionaries there are those who deem new modifications of missionary effort desirable.

For the same reason the following sentiment is presented. It is contained in a letter from the Rev. Messrs. Thurston and Bishop of the Sandwich Island mission. "We still cherish the hope," they write, "of doing something ere long by way of instructing this people in the art of making cloth. To what extent this might be done we have no means of determining. A few wheels and other apparatus for carding, spinning, and weaving cloth, might seem sufficient to make the experiment ; and so it might, were there any person able and ready to instruct them. We feel ourselves inadequate to devise any plan that shall be practicable, so long as the means for its accomplishment are out of our reach. *But we most earnestly invite the friends of civilization to the subject, etc.*"

In speaking of the Chinese, the missionary Gutzlaff says, "it is very desirable to let them feel the edge of our scientific superiority ; I have therefore become the editor of a monthly Chinese periodical, and wish to publish several works upon science separately."

These considerations are worthy of careful attention. They have been here presented, as was intimated, merely to strengthen the position that, new modifications of chris-

tian effort are expected by those best acquainted with heathenism : and that they should be sought out by us.

The preponderance of *hope* may lead to a course the reverse of this.

CHAPTER III.

Statement of our plan. Arguments in favor of it drawn from the commission which Jesus Christ gave to the first missionaries.

HITHERTO our remarks have been rather incidental and preliminary. We will now proceed to the statement of the plan which it is the design of these pages to commend to the consideration of the church ;—a plan possessing, in the opinion of many, elements of great adaptation to the wants of the heathen, and well calculated to aid in the work of missions. We say to *aid*, because it is to be hoped that all new modifications of missionary effort may be used co-ordinately with the noble operations going forward through existing Societies. While all advantage should be taken of progressive experience and accumulated knowledge, to vary evangelical enterprise ; it should be deemed a privilege to counsel with, and if wished, be directed by those who have long been in the field as pioneers. Nobly have they done. Their praise is in all the churches. Their names are written on many a heart below ; and heaven's blest song is sung by those who had never joined in it but for them.

In fact, a strong reason, which has led to the preparation of these pages, is found in the following remarks from the pen of one of the secretaries of the American Board.*

“ A CLASS OF LABORERS is needed,” he says, “ who

* Rev. R. Anderson's introductory essay to the “ Life of Mrs. Ellis.”

may find homes in the families of married missionaries, and enjoy all their advantages, without being entangled with the cares which families necessarily produce. There might be one or two unmarried missionaries connected with every considerable station. These, without embarrassment of any kind, might take a wide range, visit schools wherever established, hold meetings wherever practicable, distribute books and tracts, collect information, watch for opening doors, and act the part of the van-guard, and scouting parties of an army. Such men, when worn down with labors or attacked with diseases, may have comfortable homes to which they may retreat for assistance and refreshment. Missionaries of this class would have many opportunities for doing good, denied to such as are confined at home by the cares of a family."

To return. The plan we desire to present is simply that of **QUALIFYING AND SENDING ABROAD MEN TO HEAL THE SICK, AND PREACH THE GOSPEL.** In other words, *to combine the qualifications for healing and preaching in the same missionary.*

By this it is not designed to send physicians, and have them *attached* to missionary stations, to attend to the wants of the missionaries themselves, and to the heathen immediately in their neighborhood. This, as need scarcely be said, is now the case with every important station. It is meant that these men should be unmarried, generally itinerant, and left to the providence of God to direct to their fields of labor.

Perhaps the most striking illustration in modern times of the class of laborers proposed, may be found in the person and work of the missionary Gutzlaff. By tracing

his eventful labors in China, and noticing his indebtedness to medical skill for his success in that nation, the idea of raising up a band of itinerant medical missionaries has gained favor in the hearts of many. In all subsequent remarks the reader will please to refer to that individual—as he appeared on his voyages to the north-eastern coast of China—for an embodying of the kind of laborers proposed.

Among the arguments that may be brought forward to show the desirableness of such a class of missionaries, great prominence should be given to the plan of labor marked out by Jesus Christ for those who were commissioned by himself in person. Before turning to the record of the details, as given in the New Testament ; some preliminary remarks may be appropriate.

It is not an unnatural supposition—but, in fact a reasonable expectation—that He whose wisdom is infinite, and who saw the circumstances of all coming time at a glance would have traced for the benefit of his followers, some of the general outlines of the best missionary plan. He could not but have seen that the humble Christian would faithfully and anxiously search the Scriptures, for directions on a point so intimately connected with the Divine glory, so important to the salvation of the heathen, and so dear to the bosom of the believer. On other points of deep practical interest, such as prayer, treatment of neighbors, chastity, marriage, war, worldly cares, and the like, he finds such intimations of the Divine will as the nature of those subjects requires. And, on matters which could not well be enumerated ; he finds a precept which covers all the field, in the words :—

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.”

As has just been said, on the subject of missions, it might be expected that some directions would have been given, more specific than those uttered on the hill-side of Olivet.

This natural *a priori* expectation seems inseparable from the nature of the case. Is it not amply fulfilled, even to the minutest detail, in the commission received from the lips of the Saviour, by the first missionary band?

It is not a little remarkable that Jesus Christ passed over the subject of ecclesiastical organization with a few general instructions, too vague perhaps to furnish material for a particular mode of church government ; while to the missionary corps he gave directions the most minute and detailed. Has this obvious fact ever received the attention it demands ? Have we liberty to pass untried a plan definitely described by the great Leader of Missions ?

We may here be met, with the suggestion, that a plan of labor, or code of directions, which was suited to the Apostles and other of the early missionaries, is not adapted to the present order of things in heathen countries ; and would not be the best for modern missionaries to pursue. Let the mind which gives birth to such a thought seriously inquire, whether the bare suggestion be not an impeachment of the Divine wisdom ; in having left upon the inspired Directory that which is not worthy of imitation. Honest inquiry *may* lead to the conclusion, that the not adapting the mode sketched in the New

Testament is the secret of the comparative ill success of modern missions. At all events, the objection should be well pondered before it becomes a matter of fixed belief.

Human wisdom is never so apt to err as when it essays to improve upon Bible plans and Bible ethics. And it is ever found to be true, that, in proportion as a return is made to the simple directions of the Holy Scriptures, success is found to ensue. This is invariably the case, as well in the details of moral philosophy as in the arrangements of private, practical life. Why should it not be so in the case under consideration ?

It is true that we may do well to put in operation various instrumentalities that are not specifically noticed in the Bible ; as, for instance, those designed by the various benevolent societies of the age ; but where *specific* directions are indicated, concerning any particular branch of christian effort, it is not so clear that we are prudent in departing materially therefrom. At all events, it becomes us to be able "to give a reason" for such departure. The general notion, not properly analyzed perhaps, that circumstances have so altered since the missionary commission was given by Jesus Christ as to render it wise to alter his plan, may not be satisfactory to the great Head of the church.

Those who think such a departure wise are bound to sustain one or all of three positions ; namely, that the Apostles and the Seventy were not missionaries in the proper sense of that term ; or, secondly, that there is a radical difference in the circumstances which now meet the missionary in foreign lands and those under which the first missionaries were placed ; or, lastly, that there was

an object then desired as the result of missionary labor which is not now desirable. In other words, it must be shown that the former and latter missionaries have not an identity of office, a similarity of obstacles to combat, and a oneness of purpose. Let the affirmative of either of these propositions be satisfactorily sustained, and the wisdom of a different plan from that pencilled on the pages of the New Testament may be more apparent. If these cannot be sustained, we of course shall do well *at least to try the experiment* of the plan that Christ saw fit to give the church, before his departure from earth.

Were not, therefore, the Apostles and the Seventy, missionaries ; in the true sense of that term ?

It were, perhaps, trenching upon clerical ground for a lay writer to venture upon the exegesis of biblical terms and we shall not undertake it. But we have been taught that the word apostle signifies *one that is sent*. The fact, that the Twelve were *sent abroad* to publish the glad things of salvation, gave them the very title by which they are known in history. And although there has been supposed to be a marked difference in the purpose for which the Seventy were appointed, it cannot well be denied that they also were missionaries of the infant church. These two classes were the men upon whom the work of missions was placed by the Saviour. They differed from bishops, pastors, and teachers, whose offices were created after the faith had spread, and churches had been organized. They stand in marked distinctness upon the history of their times, as the bearers of the great news of salvation to different and distant people. So obvious are the points of resemblance, that we may con-

clude they were, to the infant church, what is now designed to be embodied in the work of a modern missionary ; and that, so far as identity of office is concerned, the eighty-two commissioned by Jesus Christ, and a foreign missionary of our own times, stand in the same relation to the church.

It is true, that the eighty-two were clothed with powers denied to the latter ; such as the ability to work miracles, and, in some instances, to write with the pen of inspiration. But, apart from these qualifications, which were needed only in the infancy of the new dispensation,—there are clear proofs, we think, of the position just assumed. This, then, is an argument, well worthy a candid examination, in favor of now following the general plan marked out by Divine wisdom for the early messengers of salvation.

Secondly. Are the circumstances attending the labors of the former and latter missionary so obviously different, as to justify a departure from the course selected by the Saviour. Or, at least, ought we not to *make trial* of that plan, if a similarity of obstacles can be proved to exist ?

This is an important matter for consideration ; and the general opinion that “ circumstances are different,” should be temporarily dismissed from the mind, that it may receive a fair, unbiassed examination.

It will be remembered that results, the most signal and important to the cause of truth, followed the labors of the first missionaries ; and in the efforts of Gutzlaff and others in our own day, who have measurably followed the course they pursued, we have evidence that the same causes produce the same effects. Facts of the most in-

teresting nature, proving the tendency of a judicious use of medical skill, are reserved until a subsequent chapter.

Let us now notice some of the leading points of resemblance between the circumstances which met the foreign missionary in former times, and those which attach to the field of labor in the present day.

In the first place, the same general features of depravity are presented. The moral anatomy of man, like that of his physical organization, is the same in all ages and in all countries. The same tendencies and impulses every where exist; modified, of course, by the various extraneous influences and accidents of education, custom, and relations. Selfishness, anger, revenge, pride, lust, love of power; forgetfulness of God, and the like, are the spontaneous products of the heart, whether of the savage or the philosopher, of the degraded Caffre or the polished nobleman, of the Araucanian that treads in lofty daring the summit of the Andes, or the effeminate fop of St. James's. It is like the identity of species, which the anatomist finds when there is laid upon the dissecting table the delicate babe of yesterday, or the muscular form of the veteran sailor.

Different phases of the general laws of the heart may appear, but intrinsically they are the same; and have been so since the defection of our first parents. This, then, is the main feature of similarity in the case before us.

Without entering into the matter, in detail, it may be added, that the same laws of mental philosophy exist now as in former times, rendering the mind susceptible of influence from the same class of arguments. The

mental constitution has undergone no perceptible change. This fact is important, and should be borne in mind as we proceed.

As we pass to a more minute examination under this head, we may notice, secondly, that, to both classes of missionaries one of the most formidable of the difficulties presented is that of a corrupt priesthood. In the Saviour's time, we find the principal opposition to the gospel coming from the "chief priests" and rulers. As has been well referred to by a recent writer, "*the common people* heard him gladly." They saw in his religion that which commended it to their common sense. It bore upon its fore-front the broad and beautiful signet-mark of heaven. Wherever it made its way, blessings rich and free were scattered all around with a Divine exuberance. But the influence of those who wore broad phylacteries, and who fasted with an austere scrupulousness, while with a heart as foul as hell they sought personal advancement, would be trenched upon if the Apostles prevailed. These were the religious teachers of that age. And, as might have been expected—and in fact was foretold in prophecy—they kindled the fiercest fires of opposition. *Their* hands mingled the ingredients of the bitterest chalice that was put to the lips of the blessed Master, and his unoffending missionaries. All other influence combined as compared with theirs, weighed not a feather against the cause of Jesus !

It is unnecessary to speak particularly of the difficulties of the kind alluded to, which came upon the first missionaries from those who ministered in the rites of pa-

ganism. These are familiar to every intelligent mind, and the mention of them might be tedious to the reader.

Now, in these particulars we may see a counterpart of a class of difficulties—and one of the most appalling too—under which the modern missionary labors. Go where we may, in heathen nations, and with scarcely an exception the world over, we find a corrupt priesthood bloating itself upon the people and fastening to them with the fangs of a serpent. They hold absolute empire over thought, from the king to the beggar ; and the fountain head of true knowledge, whether sacred or profane, is poisoned by them. With all pagan governments they have intertwined their doctrines, until the arrangements of political economy, and the codes of jurisprudence feel their withering influence. Not a palm-thatched cottage lifts its head by the way, but its inmates feel their iron hand, in one form or another. The road-side is strewn with the blanched bones of wretched pilgrims, induced by them to wander wearily to a far distant idol ; but who have sunk beneath the accumulated weight of remorse, poverty, disease, and fatigue. So numerous has this army of false teachers become, and so artfully have their systems been managed, that, in many nations they hold a commanding and paramount influence !

It may be affirmed, we repeat, that in the particular just considered, the former and latter missionaries have the same, with which to contend.

A third point of similarity is observable in the extreme seeming inadequacy of the means of each, to effect any sensible change upon the nations.

How insignificant to human view was that little band of

believers, gathered in sorrow into the upper chamber at Jerusalem ! How amazing the difficulties they must meet, in carrying out the command of their ascended Lord ! One would almost think that the fewness of the number of the disciples, as compared with the host of their enemies, would necessarily eventuate in their entire discomfiture. How could they expect even to *arrest attention*, or to gain a hearing for their story ? That insensibility to eternal interests, which even lays its paralyzing influence upon the devotee of a false religion, as well as upon the hypocritical professor of the true faith ; had so spread itself among the people as to leave but faint hopes of success. The cares of the world, the pursuit of wealth, and the gratification of lust and passion, added their peculiar difficulties in the case. As a general thing, no natural predilections or inbred associations in favor of the pure religion of Jesus, existed. Some Anna, bent with age, might be seen watching day and night within the temple walls, with a true heart, to see him of whom the prophets had spoken. And among the despised and down-trodden of Israel's flock, a chosen few might be found who would not be offended because of the lowly, earthly condition of the Messiah, or of the severe and self denying principles of his religion. But, (sad fact !) almost every step that Christianity gained was against the most fearful opposition. There is not, probably, in the world's history, the record of a resistance so general and sudden as that which appeared against the gospel dispensation. It spread with the subtlety and rapidity of the electric fluid, mocking the general laws that govern the public mind. It could be accounted for only

by supposing the invisible agency of a malignant, super-human power.

In addition to this, the opposition was characterized by a virulence, and exhibited such effects in the persons of the opposers, as to stamp it with awful interest. It was not simply the firm encounter between two powerful parties, in which, though the contest be long continued and severe the honorableness of fair debate is held sacred ; and personal courtesy, and respect to age and sex are held inviolate. No : a demon-spirit was abroad. Men high in office, and amply furnished with the intellectual wealth of that intellectual age, seemed maddened with rage when they saw how surely the foolish things of this world could confound the wise, and the weak could vanquish the mighty. Many a Saul might have been found, with commission from the great Sanhedrim, to put to death those who were willing to own and follow Christ. In short, all that the malice and treachery and cunning of the enemy of righteousness could do to crush the infant church, was promptly arrayed against it.

Thus hinting, merely, at some of the opposing forces that met the first missionary band ; leaving to the reader the filling up of the dark picture, if he please, it may now be asked,—if there be not at the present day the same seeming inadequacy of means to effect any change upon the nations ?

It is true that less of *malignity* is experienced by the modern missionary than marked the treatment of his prototype in early days. But the cause of this unquestionably is, that, the heathen see less clearly, than did opposers formerly, the real bearing of Christianity upon their

individual lusts and wickedness. And further, the priests of false religions see little or no immediate danger to their craft. In fact, the startling inquiry forces itself upon the Christian's mind—and calls loudly for an answer:—*What have the latter to fear*, when, in the language of the poor Mahratta, “it is eighteen hundred years since Jesus Christ ascended to heaven, and yet we (they) never heard of him or his religion till four or five years ago !”

But while there is less of malignity for the modern missionary to contend with, there is what is still more discouraging, namely, an appalling indifference to his message. The close student of human nature would far rather see the fires of opposition flashing around, and hear the uneasy swellings of concern, than find the ear of those to whom he would address himself, heavy; and their feelings in nowise moved at his coming. That this indifference exists to an almost disheartening extent, cannot be denied. At the Sandwich Islands, and perhaps a few other missionary stations, it may not be difficult to collect a crowded and attentive audience to attend upon the preaching of the gospel. But with these few exceptions, groups of forty, fifty, or a hundred only, can be gathered; while there are, perhaps, within reach of the preacher's eye a thousand idlers, and thrice that number bowing before an idol-god. This point deserves more than a passing notice, for it illustrates the subtlety of Satan's policy; who, at one time goads his followers on to mad persecution, and at another almost stupifies their intellectual as well as moral faculties. We may not fondly think that, because no martyr-blood flows on the plains

of India, the arch-enemy of our faith is weary of opposition. Alas ! far otherwise is the fact.

To show that the indifference to which we have alluded is real, the following extract, among a score at hand, is given. "The number of occasional hearers" says the Rev. Hollis Read, "varies of course with times and circumstances. At the Bombay station, where a person in order to hear the preacher, must formally enter the chapel, go up a flight of steps and seat himself among the assembly, the number of occasional hearers does not probably, on an average, exceed three on each Sabbath. The number at Ahmednuggur is much greater. Our preaching places there are open sheds, by the side of a public street, or near some place of concourse. As the people pass and repass, they are attracted to the place by seeing the little assembly which those who are required to attend make. They then stand without, or enter, as they choose, and come and go, as they please. In this way our occasional hearers sometimes amount to fifty ; sometimes a hundred."

Here it ought to be remarked that, the general indifference spoken of, in nowise clashes with the encouraging facts that come to us from heathen lands. All those reports are, beyond a question, true. They may be increased a thousand fold without trenching upon the proposition under consideration. The anxious Karen may again and again come from his distant home on purpose to procure a tract which tells of Jesus Christ ; and crowds may gather around the faithful Gutzlaff as he shall pursue his voyages along the eastern coast of China, while the *mass* of heathen mind may lie as motionless as the

Dead Sea. How long this state of things shall continue is known only to Omniscience. But of one thing we may be certain, that, when the claims of God's pure and holy law shall pierce the heart of the religious teachers, and shall measurably pervade the public mind, the missionary will find the fires of bloody and malign persecution kindling around him.

In addition to this disheartening influence—which has taken the place, for a time, of the persecuting spirit of former days—we must take into account, not only the forms of wickedness and error common to all unregenerate men; but those superinduced by idolatry, than which, nothing can be more appalling, and difficult to combat. It were in vain to attempt the presentation of facts in the latter connexion. In the recesses of heathenism there is a complexity and profundity of abomination, incommunicable by human language. The poor missionary to a certain extent understands it, and he only.

Surely all these considerations will force to the conclusion that so far as the seeming inadequacy of the means to effect a desirable change is concerned, the latter missionary occupies no vantage ground over the former.

The third point which it would seem necessary to establish, before we leave entirely untried the missionary plan marked out by the Saviour, is, that there was an object formerly contemplated different from the missionary purposes of the present age.

If there were this difference, then, as a matter of course, we might, if we pleased, vary from that model. It would be excuse sufficient were we to show that other ends were in view. But it is presumed no such opinion will be ad-

vanced. The same grand designs are now, as they were then, the moving purposes of the church, namely, the glory of God in the salvation of the heathen ; and, incidentally, the amelioration of their temporal condition. The latter is held entirely subordinate to the former. This was so much the case in the labors of the early missionaries, that we can but faintly discern any efforts on their part to advance the knowledge of the natural sciences or the useful arts. Is there not too great a tendency on the part of modern missionaries to give an undue prominence to things temporal, as a means of evangelizing and blessing the heathen ?

It is easy to see how the train of thought contained in this chapter might be extended. What has been said may serve as hints, leading the mind to expatiate in the wide field to which they invite.

Our conclusion is this, that a striking similarity of circumstances obtains between the former and the latter missionaries, in so far as regards the identity of their office, the amount of obstacles presented to each, and the seeming inadequacy of the means of each, successfully to encounter them ; and the entire unity of their purposes.

CHAPTER IV.

The missionary commission, as given by the Saviour to the Twelve, and to the Seventy-two.

It is now in order to notice the plan to which allusion has been so often made, as recorded on the pages of the New Testament.

This mode of procedure was selected, be it remembered, amid the most appalling obstacles, the practical bearing of which, upon the attempt to spread the gospel, the Saviour well knew. He had experienced it in his own person. His body bore the marks of the lash ; and his followers were calumniated, scourged, and put to death. Poverty was their portion. Persecuted in one city, they fled to another. The powers of the nethermost hell seemed to combine, for once at least, all their direst energies and agencies. To be a follower of the despised Nazarene was, indeed, to be "crucified to the world."

In addition to the trials which came upon the church, while as yet the Saviour had not put off his earthly tabernacle, there were others of a more dreadful nature yet to come, which his omniscient ken distinctly perceived. Well did he know the disappointment his disciples would experience, when the scenes of Calvary should have passed away ; and, when he whom they "trusted would have redeemed Israel," should be laid within the Arima-thean's tomb. This was a trial peculiarly their own. In it Christians of a later day cannot fully sympathize. Al-

though, after the day of Pentecost a new spirit of hope and boldness seemed to possess the leading actors in the little band, we may conclude, on the principles of human nature, that the disappointed hope of seeing the Messiah a glorious temporal sovereign, conveyed some sadness to the bosoms of the *mass* of that generation of believers ; and militated against their efficiency in the work left to them to do.

Of the little flock that surrounded him, there were those who would live to see the fires of persecution lit up by the demon Nero. Some of the faithful women, perhaps, of the lowly band, were to utter their dying wail in that tyrant's ear, while, round his palace gardens at midnight, a thousand burning christian corpses should throw their unnatural light. His eye glanced onward still, and in the vista of the first three centuries that succeeded his death he saw flowing the martyr-blood of as many millions of his loved ones. In fact, from Nero to Diocletian the smoke of their funeral pyres hung over the church, a dark and saddening cloud !

All this, and more than this, the Lord of missions knew. And under such circumstances and such prospects he traced the following general plan, marked, it may be said, by the plain, and perhaps homely features of common sense.

The first missionary commission that will be here quoted, is recorded in the tenth chapter of St. Matthew's Gospel. As follows :

1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother :

3. Philip, and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alphaeus ; and Lebbeus, whose surname was Thaddeus.

4. Simon the Canaanite ; and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not :

6. But go rather to the lost sheep of the house of Israel.

7. And, as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, etc. etc.

St. Mark alludes to the same transaction in the following words. “ And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” Mark 4: 14,15.

In the gospel by St. Luke a more detailed record is found, as well of the ordination of the Seventy as of the Twelve.

Chapter 9: 1,2. “ Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick.

Chapter 10: 1—9. After these things the Lord appointed other Seventy also, and sent them two and two

before his face into every city and place, whither he himself would come.

Therefore said he unto them, the harvest truly is great, but the laborers are few : pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Go your ways : behold, I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

And into whatever house ye enter, first say, peace be to this house.

And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give : for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

And heal the sick that are therein, and say unto them the kingdom of God is come nigh unto you."

That more convenient reference may be made to this missionary model, it may be well that it occupy a chapter by itself.

CHAPTER V.

Some objections noticed. Thoughts on the genius of our plan. A peculiar difficulty which embarrasses the foreign missionary, and the adaptation of our plan to meet it.

THERE are many who will allow no great weight to the arguments in a preceding chapter, touching the identity of office in the work of the former and the latter missionary. And there may be a still larger number who will consider no part of the first commission as binding upon modern laborers among the heathen, because, as they say, there is a manifest impracticability in following to the letter the entire design. Because some of its details, to their view, are not adapted to the circumstances of this age, they unceremoniously pass by the whole, as a matter fit only for the times immediately bordering upon the days of the Saviour. And they may further say as regards healing the sick, that that function of the missionary office was obviously to cease when the miraculous power by which it was exercised was withdrawn.

With regard to the question touching the identity of office, we are willing to waive it entirely, if need be; and to ask from it no support for the plan advocated in these pages. It has been noticed principally to elicit thought.

On the second point we are inclined to be more tenacious. It cannot be admitted that because of the impracticability of travelling in heathen nations without "purse or scrip" we have liberty to disregard those portions of the design which are practicable. Nothing of truth is

hazarded by saying that, as near an approximation as may be to the exact letter of the original commission is worthy the profound and prayerful consideration of missionaries. In fact, it is no unworthy inquiry, whether we have not yet to learn that, the entire mode of procedure, in all its severe and homely details, is to be followed, before the success of the mission cause shall be at all commensurate with its desired end. The simple question thus proposed may savor of *ultraism*; but it is not ventured without reflection, nor without some personal acquaintance with heathenism. At all events, there should be a marked dependence upon a daily Providence for daily supplies, in all the domestic and temporal arrangements of the missionary. He may not literally be sent abroad without pecuniary resources immediately in possession; but he *must*, if he would commend himself and his cause to the mass of the heathen, embody the spirit of the details alluded to. This is a point of no minor importance; and it is questionable whether it has received the attention it demands.

Those who have not been in heathen countries cannot fully appreciate the train of thought thus incidentally fallen upon, and which may be pursued a step or two further. To those who have visited the shores of heathenism, and marked with an accurate eye the facts in the premises, the matter will commend itself. Thus certain of being understood by one class of readers, a few additional remarks in this connexion may be made.

It is a fact that, in most heathen countries, so low has idolatry sunk its victims, that the temporal provision and conveniences enjoyed by the humblest missionary, are

far superior to those which constitute the portion of the majority of the former. While the missionary with a noble self-denial has cheerfully given up many of the social and physical comforts of a christian community ; and is contented with, in many instances, a meagre supply of his necessary requirements, he is still *above want*. The hand of poverty,—severe and pinching poverty—is laid on the majority of all around him, while the church of a nation is pledged for his support. The naked, the homeless, the diseased, and the orphan, wander in crowds within sight of his window ; while of him it cannot be affirmed that he has no place where to lay his head ; or that he is friendless. Thanks, thanks be to God that he is not thus left, and thanks too that the church at home is permitted to share in the privilege of adding to his temporal well-being.

But while it rejoices us to know that many blessings are the portion of the missionaries' cup, it cannot be denied that their temporal circumstances, as compared with those of the mass of the heathen, place them in a situation of a most enviable nature. During the first three years of the missionary establishment at the Sandwich Islands, theirs was the only framed house on the Island of Oahu, excepting that occupied by the American Consul. Now, it is, of course, most freely admitted, that proper comfort and economy were consulted in the erection of the building to which reference is made ; but at the same time it is a fact that that dwelling appeared, in contrast with the fragile, comfortless native tenements that constituted the village of Honolulu, like the habitation of a proud aristocracy. Christianity is the mother of

comfort, heathenism of misery. This is as true of things temporal as of things eternal. And herein lies the difficulty under consideration. To be even decent, according to the code of enlightened civilization, is almost necessarily to elevate the individual above the generality of the heathen. It is hoped that the foregoing remarks will not be misunderstood. It is not intended by them to intimate aught against the extreme simplicity and economy which obviously characterize the arrangements at the various missionary stations in foreign lands. What has been said is merely to elicit inquiry as to the importance of embodying as nearly as may be the details of the first commission. That plan involves an unworldliness, so to speak, which could not fail of arresting the attention of the most obtuse and degraded heathen. He would notice in the external condition of the missionary who should carry it out, a willingness to be a partaker of his sufferings ; and by a law of the mind, universal and immutable—a mutual sympathy would run from heart to heart. And then would be taken from the mouth of the unprincipled European adventurer, the stale calumny which they sometimes seek to impress upon the heathen, that, the missionary makes only merchandise of his religion. Too oft, alas ! do men from christian nations thus point to the comforts and blessings which the missionary enjoys, and by all means within their power, give currency to the lie just noticed.

We may well suppose that a band of holy men, such as were the majority of the eighty-two, travelling unarmed, unattended, unprovisioned, throughout the regions of heathenism ; doing plain and palpable good ; and

preaching, in childlike simplicity, the doctrines of the cross, would gain for them the hearts of all in the poorer walks of life. Their penury, their plainness of garb, and their manner of life, might not command from the great what is called *respect*, nor gain them admittance into their splendid dwellings ; but it would make them, in a sense, one with the poor, and down-trodden. And in so far as the latter class outnumbered the former would that course be desirable.

But, probably to such a course as we have just contemplated was the distinguished Swartz greatly indebted for his influence over the heathen. There was in all his domestic arrangements the most marked simplicity, approaching very nearly to the letter of the apostolic custom. His income in the early period of his residence in India was £48 sterling per annum ; and if this sum be estimated by its ability to procure supplies at that time, it would be but about equal to £24, or one hundred and ten dollars. “ Let us see,” says his friend, “ how he managed with this income. He obtained of the commanding officer, who perhaps, was ordered to furnish him with quarters, a room in an old Gentoo building, which was just large enough to hold himself and bed, and in which few could stand upright. With this apartment he was contented. A dish of rice and vegetables, dressed after the manner of the natives, was what he could always sit cheerfully down to ; and a piece of dimity dyed black, and other materials of the same homely sort, sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to do the work of an evangelist.”

This course not only prevented many of the hindrances which a different style of living would present, but it arrested the attention of all who knew him, and went far towards gaining that unbounded confidence, which, it is well known, was reposed in him by all classes both of Europeans, and natives of India. Enough has been said on this digressive topic. It is simply added, that no expectation is cherished that a return will be made on the part of modern missionaries to the details of the course indicated by the Saviour. Yet as close an approximation thereto as possible should be attempted ; and that approximation should be made visible to the most casual observer among the heathen. It may cost the beloved missionary band much additional self-denial, and they will find their life a painful one. But they who shall cheerfully have fellowship in the privations and sufferings involved in the first commission, will win a crown of higher glory than would be the result of a course less trying.

The third objection suggested in the beginning of this chapter was, that some will probably say that that function which contemplates the healing of the sick by missionaries, ceased at the time when the miraculous power by which it was effected was withheld.

To give the objection the utmost benefit of the position, we hazard nothing in admitting for argument's sake, that were there no reasons derivable from the intrinsic adaptation of such a procedure, we might consent to waive any considerations drawn from the command itself ; and at once admit that it was only intended to be a means for the use of the first missionaries.

But it is contended that, if no such plan had ever fallen from the lips of the Saviour, it possesses the most unique and philosophical elements of adaptation to the work in question, and hence commends itself to our imitation. To the proof of this it shall be our business now to present a few thoughts.

In the first place, it will be proper to notice somewhat in detail, one particular feature of the difficulty which attends missionary efforts abroad ; namely, the total want on the part of the heathen, of those elements of belief, education, and of moral character that would enable them to understand and weigh the claims of Christianity. This is a point of vital importance, and should never be lost sight of when laying plans for missionary labor. Were it justly appreciated, the toiling, almost disheartened herald of the cross would have more sympathy from his brethren at home ; and it would go far toward accounting for what has been called the ill-success of christian missions.

Having reached some heathen shore the missionary finds himself among a people who from time immemorial have been sunk to the lowest depths of moral and intellectual wretchedness ; where even the religious teachers call good evil, and evil good ; and* “ to lie, steal, cheat, deceive, commit adultery, and wallow like the swine in the filth of moral turpitude, is too trifling a thing to be named, it is only what their gods did before them.”

Where, in the language of the same author,* “ disinterestedness and gratitude are ideas, to express which there are no corresponding terms in the Indian languages,

* Rev. Hollis Read, pp. 43, 44.

and it may be questioned whether any such ideas exist in a native's mind."

Persons educated in Christendom, generally have the rudiments of true religion in their minds, and when arguments in regard to it are presented, they can understandingly examine them. Not so with the heathen. They have no key, to unlock, whenever they will, the door of truth. It is literally true that they have eyes but cannot see. This painful fact meets the missionary at every turn. It pervades his entire experience of heathenism. It is found in the school-bungalow, in the private intercourse, in the public assembly. That the heathen world is preoccupied by idolatry simply, is but the lesser trouble. Could he but see the cloud of stupidity and obtuseness roll away, he would deem a great portion of his trials to be removed. There seem to be no general principles, mutually acknowledged, upon which he can meet those among whom he labors. What is virtue to the one, is vice to the other.

In addition to this, the heathen has scarcely ever seen benevolence embodied. Generally speaking this virtue has no existence in his mind, not even as an abstract theory. Even if he have refined upon heathenism generally, and cherish a fancied notion of such a virtue, he is in no ways disposed to believe that it is designed to be practised by common mortals. He has never seen the slightest appearance of it in the conduct of his priests; and no mention of its incarnation is made in his religious books. Even the deities before whose shrine he daily bends the knee, are confessedly cruel, and selfish. Now, upon such persons the announcement of the blessed gos-

pel has but little effect. They cannot appreciate the arguments of the preacher, so to speak, however lucid and simple those arguments may be. And, as a general thing, they will not honor his motives.

Imagine the case of a debauched, selfish, ignorant man in a christian country ; one who has been trained in the school of Atheism, or of the basest system which can be found in the land under the name of religion. Imagine him to be a caviller, and never to have been thrown into the society of better and purer spirits than himself. Try to argue with him on the subject of pure and undefiled religion—on the claims of a holy law—on the blessedness of a life of benevolence—on the joy which comes from justification by faith—and you will find him misunderstanding your plainest propositions ; and evincing a stupidity disgraceful to humanity. On these topics there seems to be a moral impossibility of convincing his understanding ; although on matters of business, and the common affairs of life he may be shrewd and discriminating. So difficult is it to convince this description of persons, that, by common consent, they are generally left to themselves ; and seem to belong to that class before whom we are commanded not to “throw pearls.” In such cases, the good judge of human nature will, instead of arguing, essay to cause the individual to feel the power of a pure and benevolent example, and will be diligent in seeking occasions in which he may perform towards him acts of disinterested benevolence. This is the only class of arguments he seems capable of appreciating.

In the case now supposed, is faintly illustrated the kind of difficulties under consideration ; with this difference

however, that it is impossible for persons brought up in a christian country so completely to shut out the rays of true light as to sink them as low as the heathen. **THAT THERE IS ONE GOD, JUST AND HOLY :—and ONE SAVIOUR, EVEN JESUS CHRIST:** are truths admitted by almost every mind in Christendom ; and to most persons have the nature of self-evident propositions. There are those who *pretend* a disbelief in them, but, it may be safely affirmed that such is but pretence. Go to the vilest brothel of our cities, and look upon its guiltiest inmate—and when you stand beside the dying bed of that individual you shall hear the cry to God for mercy. In the day of her health no one would have supposed that she knew there was a God. But now, she not only seems possessed of this elementary truth ; but in the fear and trembling that seize her, evidence the most positive is given that she has a knowledge of the other fundamental doctrines of the gospel.

Follow the proud professed Atheist to his hour of dissolution ; and if he have had his birth and education in a land of gospel privileges, he will now tremble ; for, notwithstanding his vaunted disbelief, the simple truths alluded to flash upon his mind, and give the lie to his profession. Think we that he was born and nurtured in a christian land, and no idea of them have found a lodgement in his mind ? From the cradle to the grave has no voice whispered them in his ear ? Did not the mother who pressed him to her bosom in his hours of childhood bid him offer the Lord's prayer ere he closed his eyes in slumber ? Can he have passed thus ignorant through all the light, positive and reflected, that issues from the reli-

gion of the Bible ? No : it is impossible ; and herein consists the difference between the worst person in Christendom, and, perhaps, the best among the heathen. The positions granted by the former that, there is one God, just and holy : and one Saviour, Jesus Christ : and which it is necessary should be appreciated in a greater or less degree in order to successful teaching ; are doctrines new and startling to the poor heathen. From the earliest buddings of mind, and with all the teachings of his cradle hours, and thence to manhood and old age, he has been led to seek a Saviour in human merit and personal afflictions ; and as countless as the waving palm-trees of the forest have been his gods.

The preacher in a land of christian light, howsoever dimly that light may have shone, is in comparatively little danger of being misunderstood when he states religious propositions ; and he is signally aided in the presentation of truth, by the intuitive perception, on the part of his hearers, of his nicer shades of meaning. This advantage, of such paramount importance, the missionary possesses not. On the contrary, the minds he would affect are not the "blank sheets of ignorance, simply, but scribbled over with error."

From what has been said, it is not denied that the heathen have a moral sense : and that, strictly speaking, they have the *power* to make moral distinctions and weigh moral claims. All that is meant is, that, they are so debased by sin, and so blinded by a bad education, that it is next to impossible for them, on the principles of mental philosophy, to appreciate the common and simple axioms of the gospel.

This leads us to notice the intrinsic adaptation to these difficulties, of the plan indicated by the Saviour, namely, that of healing the sick, conjointly with preaching the gospel.

“It is not exegesis,” says a missionary who has toiled for many years in a foreign field, “it is not exegesis, it is not theology, it is not divinity, it is not law, it is not precept or command, which the heathen need, but it is the gospel, the pure gospel, which they want all day long. It is *Christianity embodied*, acted out, living, breathing.”

This short extract, coming as it evidently does, warm from the heart of a toil-worn laborer, speaks a world of meaning. With an anxious impatience, as it were, he runs over the catalogue of topics that are within the ministerial province ; but sums up all that it is desirable to exert, in behalf of the wretched heathen, by saying, that, to them, *Christianity embodied* is the one needful thing.

Now, it may be apposite to ask,—can there be a more beautiful and obvious “embodying” of Christianity, than that of a missionary, coming from a distant land, to administer to the corporeal and spiritual maladies of the heathen ? It is true, there would be no greater benevolence, strictly considered, in such a course, than in that pursued by the simple teacher or preacher ; and both would be equally entitled to approbation. But in the case of the medico-theologico missionary, a part of his labors are such as to be appreciable by the heathen. Good done to their bodies they cannot fail of understanding. In the case of the simple preacher, those only can prize his course and the spirit whence it emanated, who

somewhat understand and value Christianity ; and who have confidence in the existence of disinterested benevolence. To gain its wished for influence over the heathen, true religion must walk forth in the persons of her representatives, doing those things which are not only intrinsically lovely and excellent, but those which shall be appreciable by their habits of reasoning, and by the universal laws of common sense. Vivid illustrations of the precepts and genius of the gospel must everywhere appear ; so vivid that even the besotted Sanyasi shall not mistake its true nature.

This is a point of fundamental importance, and may be pursued a little further.

“ Love, esteem, and sincere respect arise,” says Combe, “ by the Creator’s laws, from contemplating the display of benevolence.” This remark is philosophically just, founded upon the constitution of man’s moral nature. It is true of all men in every land. Of the heathen as well as of the evangelized, this is affirmable. Go where we may, the exhibition of benevolence will make its way to the heart of the many ; at least it will to their honest convictions. This exhibition, be it borne in mind, must be made in a manner capable of being understood. Maxims and precepts, however excellent, impress not the mind at all, compared with the living, breathing personification of them. The Sermon on the Mount, as it is called, might have been pronounced from heaven with all the imposing circumstances that attended the giving of Sinai’s law ; and, upon the page of inspiration it would appear of surpassing excellence ; but, it is clothed with tenfold interest when by faith we see it embodied in the

daily conduct of the Redeemer. Its incarnation gives to it a controlling energy. "In many ways," says Jacob Abbott,* "Jesus Christ plainly showed how much he expected would be accomplished by the moral power of the mere presence and manifestations of piety in the midst of a world lying in sin. He ordained many other modes of exerting influence to spread his kingdom. But they all depended for their success, in a great measure, on being connected with this. The gospel was to be preached every where, but its practical effects upon the lives of those who embraced it, were to give power to this preaching." . . . "It has been the same in principle ever since those days. The efforts which have been most successful in bringing men to repentance and salvation have been, not those connected with the most powerful arguing, the most distinguished eloquence, or the most adroit manoeuvres ; but those which have originated in, and have been sustained by, the warmest and most devoted piety." . . . The same author in another connexion remarks — †"Our means of promoting the spread of Christianity, is not to effect triumphs for it in debate, but to spread its gentle and noiseless influence. We are to exhibit it in our lives, we are to explain, and enforce, and exemplify its duties. We are to express (embody ?) its principles, and gain, by every means in our power, an influence for them among our fellow-men. Thus the rigidity of argumentative disputation will be relaxed, and the moral influence of an alluring exhibition of the principles and duties of piety, will find an easy way where the most severe and scientific theological ar-

* The Way to do Good, pp. 138, 139.

† p. 337.

guments for the truth, and refutations the most triumphant of error, would find every access barred and impregnable."

These remarks are in harmony with the principle we wish to impress, namely, that embodied Christianity is to conquer the prejudices, secure the good will, and, by the blessing of God, lead to the salvation of the heathen. This principle, we may reverently say, had great weight in bringing the blessed Saviour to tabernacle for so many wearisome years with man. His example, far more than his precepts, all glorious and divine as they are—have power over the human mind.

Obvious benevolence disarms prejudice, it throws a celestial halo around its author, and from the natural constitution of the mind it *must* win its way where profound reasoning might fail of securing even the attention.

It is believed that in no way could the first missionaries have so manifestly embodied the benevolent nature of the religion of Jesus Christ, as by a resort to the bedside of the sick and neglected. This presented a vivid and practical contrast to the conduct of the unsympathizing teachers of false religions. It was an argument irresistible and controlling. And it is not inconsistent with the laws of the mind, and with the testimony of experience, as we have shown, to suppose that a similar course introduced by modern missionaries among the heathen, would lead to results measurably approaching to those which marked the foreign labors of the infant church. Would it not, from the nature of the case, necessarily command great confidence in the religion whence it sprung? And if it be evident, that healing the sick was resorted to by

the Saviour and the first missionaries, not only for the peculiar proof it gave of their claims upon the public mind, but as the most vivid illustration of benevolence within their reach, may not the same course now be pursued with great propriety ? Because we have to do by natural means what they did by super-human, is no reason why we should not follow their example ; if it be first proved that the act is a desirable one.

CHAPTER VI.

Our plan compared with that generally pursued by missionaries.
Objections to scientific lectures as a means of evangelizing the heathen.

By the preceding train of thought no invidious or disparaging comparison is intended between different classes or orders of missionaries. Neither is it designed to intimate that the highest degree of benevolence does not, intrinsically considered, characterize those who do not heal the sick in conjunction with preaching and teaching. Lest a misunderstanding should arise—guarded as we have endeavored to be—and for the purpose of illustrating the point more fully, let the following case be supposed.

A ship from America casts anchor in the harbor of Singapore, having on board two missionaries ; the one designing to pursue his labors on the general missionary plan ; the other purposing to follow, as nearly as may be, the course indicated in the gospel commission ; looking to the example of Gutzlaff as a more modern pattern of the general design. After landing, proper dwellings are procured for their residence. They soon proceed to their first duty, that of learning the language of those to whom they design to preach. In due time they acquire a sufficient knowledge of this, to be able to proclaim in an intelligent manner, the simple gospel of Jesus Christ. During the period that has intervened between their landing, and that of their ability to preach, the medical mis-

sionary, by "redeeming the time," and by untiring industry, has been instrumental in healing gratuitously many diseased natives, men, women, and children. Not a cottage of poverty and wretchedness within the limits or suburbs of Singapore, but has been cheered by his presence. All the poor know him as their friend in the hour of sickness and sorrow. He has won the *hearts* of many, by acts of kindness which they could well understand.

Hitherto he has conversed with them, mainly through the intervention of an interpreter ; but now he has in a great degree mastered their strange speech, and he begins to preach, more publicly and systematically, the truths of the gospel. What effect, it is earnestly asked, will his previous course have, in commending his message to his hearers ?

In the first place, he will be sure of having numerous auditors. And, in the second place, he will be listened to with a firm persuasion on the part of the hearers, that the preacher is a man of a higher order of benevolence than has ever before fallen under their notice.

Taking advantage of this state of sentiment, he distinctly advertises them that the course he has pursued is among the legitimate fruits of the religion he would commend to them. That, to bless *all*, far and near, rich and poor, bond and free, without money and without price, is its grand purpose.

Who does not see that this is a train of argument, as it stands connected with his previous philanthropic labors, which the most dark-minded heathen can clearly perceive and understand? No power of logic, simply, nor

captivating eloquence, nor profound classical attainments, even if they were accompanied by a warm christian spirit, could for a moment compare for effect with it. And no devices of their priests and teachers could neutralize the power of such a procedure. They would be led instinctively to institute a comparison between his religion and their own. Whether or not to the advantage of the former need not be said.

It is just, now to turn our attention for a moment to the other missionary, the preacher, simply. For the purpose of making a fair case, it may be supposed that for varied learning, ardent piety, and beauty of christian character, no man can claim a preeminence over him. His heart is tenderly and sleeplessly alive to the woes and wretchedness of the population around him.

He too has reached the period in which he can publicly proclaim the message of salvation. During the time since he landed he has adorned the doctrines of the Saviour by a life of exemplary, exalted piety. Tenderness of heart, simplicity and ingenuousness of manner, a humble mode of living, and an evident desire to do good to all around, have won him many personal friends. But he has had few means of evidencing, beyond the domestic circle, the benevolence of his heart, and the influence of his religion upon himself. He now essays to preach in public; but, being comparatively a stranger, his auditors are few. Few are the hearts that are moved with pleasure when he mingles with them as their teacher and guide. And, although his closet has been deluged with tears, so to speak, for their salvation, they heed him not. As a general fact, they have but little confidence that his

life is better than that of their own priests ; and the idea that he possesses a pure and disinterested benevolence towards them, not so much as crosses their mind. Thus he toils on, amid neglect and discouragement, cheered only by contemplating the sure word of promise that points to a day, how distant he knows not, in which the heathen shall turn to the Lord.

Let us mark well the points of difference in the illustrations just given. The medical missionary owes his superiority of success not to his more ardent piety or to his purer benevolence ; but to the means of more plainly and palpably embodying the spirit of the true faith.

Another feature of the intrinsic adaptation of our plan, consists, in the fact that man is ever more ready to listen to the spiritual advice of those from whom he has received temporal favors than from others. Especially is this true if the kindness be extended to its object in the hour of nature's darkness and extremity. "The sternest man will be softened," says a celebrated writer, "if you approach him with relief, or even with sympathy, when he is in sickness or pain." If we would win an obdurate heart to the gospel, an act of positive, appreciable kindness, is one of the best preparations for success. Every day's history of the life and labors of the Redeemer, when he tabernacled among men, is studded all over with proofs that he practised upon this principle. Judging from the inspired record, the *greater part* of his time must have been spent, in acts of mercy that related, strictly speaking, to the temporal woes, and corporeal ills of man. Why was this? There is no satisfactory reason for it, unless it be found in the principle under discussion. To say

that it was to prove by the miraculous power which he exerted in his acts of mercy, that he was indeed Him of whom the prophets spake, is not sufficient. One grand display of omnipotent energy might have answered that end ; and that display might have been of an equally unequivocal nature, and, we may well suppose, more astounding. Had it partaken more of the *terrific*, it might have paralyzed the tongue of the caviller ; and made the wretch cower who in the pride of his heart, attempted on natural principles, to account for the miracles he chose to perform. It would have been as easy to throw back the entire course of nature ; and to write in letters of blood upon every door post in Judea the fact of his Messiahship ; and to have come to earth with legions of celestial beings to impress his original glory upon astonished mortals, as to have wrought the more simple, noiseless wonders that he did. This would not only have been equally easy to him ; but it would have cost far less of that watching, fatigue and insult which followed him throughout his entire sojourn on earth. But he chose that class of miracles which should be appreciable by the humbler order of minds ; which no sophistry of the arch-enemy should be capable of destroying ; and which, from the inherent nature of the case, must be a *specific* preparative for his gospel.

In fine, the principle under discussion is universally and instinctively recognized and practised upon. It is alike the handmaid of successful nursery teaching, and of homiletic theology. The humblest mother knows its power in leading a wayward child to penitence and duty. A roll of candy, or a farthing orange, will lure a child to

the sabbath school when thrice the pecuniary value, in the shape of religious tracts, might fail of doing it. It is a *law* of man's nature that kindness shall gain and hold empire, where reason, justice, right, cannot prevail. And by a refinement of human wisdom, as strange as it is melancholy, this grand element of success has been subordinated to, aye, almost buried beneath, the technics and lore of the schools !

Our foreign missionaries fully apprehend the various difficulties we have named which stand in the way of evangelizing the heathen. To arrest their attention ; to impress them with the superiority of the christian scheme : to win them to a candid examination of the burden of their embassy, are the points at which the heralds of the cross strenuously and anxiously aim. And in proportion to their greater or less intimacy with the complexity and obstinacy of these difficulties, do they feel discouraged.

As has been noticed in a former chapter, a moral impossibility seems to stand between the presentation of the gospel and its appreciation by the heathen, on account of ignorance and error, and the absence of inbred predilections in its favor. This is greatly enhanced by the practical bearing of that master-feature of Satan's policy which now characterizes his designs in heathen nations ; namely, to lull into a profound sleep on the subject of true religion the mass of mind. By a course of watchfulness and subtlety—characteristic of the source whence it came—the arch enemy of man has succeeded in engrossing almost the entire attention of the idolatrous world in temporal cares, selfishness, and lust.

Thus circumstanced, many foreign missionaries have

felt the need of a resort to other arguments than are found in preaching the gospel, simply, and otherwise teaching its truths. In many instances they have had recourse to lectures on astronomy, geography, and pneumatics. This course, it should not be denied, has often received the meed of astonishment and respect from the heathen literati; but here, as we apprehend, the effect ceases. This kind of argument, from its nature, cannot affect the heart. There is not, in the contemplation of the natural sciences, the slightest tendency to move the affections. If it have any moral bearing, it is to create pride in the bosom of the possessor of scientific acquirements; and envy in him who sees them in the possession of another. It is very questionable whether it is a *generous* mode of acquiring influence over the heathen, to make them feel our scientific superiority. At all events, it should be so done, if done at all, as to make the keenness of a sense of inferiority felt lightly by them. The remark which has just been ventured, as to the moral effects of contemplating any or all of the natural sciences, is only intended to apply to the unregenerate. This should be distinctly understood; and it should be further borne in mind, that in the nature of the sciences themselves, so to speak, there is a world of interest and beauty. Alas! for the violence done to the mental constitution by sin, that such a position can be affirmed as has now been taken.

But while this melancholy proposition seems tenable, in reference to the unregenerate, the converse is true of the regenerate,

To the latter, every exhibition of science tends but to humble ; and to raise from earthly to heavenly contemplations. And, we have abundant reason to presume, both from analogy and from acquaintance with our spiritual and mental organization, that our future being will find much of its occupation and delight in the pursuit of true science. It is indeed true, blessed be God, that the cross, will be the grand theme of the Christian's meditation, in the upper world. This will be the crowning glory of all that he shall perceive. *Redemption*, will be the burden of his song. But, in expatiating amid the ever evolving exhibitions of the Infinite Wisdom, as age after age, they shall be presented, "science" truly "so called" will necessarily be a part of his joyful experience ;—enhanced immeasurably by the all-pervading consciousness, that the power of acquisition and enjoyment, as well as the means for its gratification, were a part of the purchase of Calvary.

The elements of his song will not consist simply in his salvation from hell, great as that boon will appear ; but in an increased apprehension and appreciation of God's wisdom and power ; and, in the mercy which gave him a nature capacitated to drink in their manifestations.

To return, we may justly conclude that, an investigation and love of the natural sciences, is not incongenial to the believer on earth ; but that the tendency toward such cannot but be of a most valuable nature.

Although we admit thus much, we are constrained to examine, more minutely, the other view with which this discussion commenced. And, to inquire if a just discrimination be made by those missionaries who resort to

the course under consideration, between the mental admiration, and the salutary moral affection which they hope shall follow this procedure. As seems to us, there lurks a specious danger here; valuable, intrinsically considered, as true science is. In fact, not much is hazarded by assuming that, as a means of humbling the sinner, and of leading him, in an evangelical sense, to penitence and faith; the course in hand is unwise, and obviously not at all adapted to the end.

It is not a scriptural mode; no warrant for it, that we can discover, being found on the page of inspiration. Suppose we were to read in the book of the Acts of the Apostles the following record, purporting to be an account of the measures used by St. Paul and his companion, while on a tour of foreign missionary service. "The pasha of Scutary, a learned man, visited me this afternoon and spent from three to four hours in examining the school, the philosophical apparatus, etc. Several of the learned effendis accompanied him. He seemed determined to understand every thing; and instead of looking on with a vacant stare, as is generally the case with great Turks, he made intelligent inquiries, and endeavored to ascertain the nature and use of whatever came under his observation. He was delighted with the various experiments made by John with the air pump; and from a few words of explanation on our part, he would in almost every instance seize hold of the principle. I have seldom seen a man more wide awake. But the electricity, which we afterwards exhibited, altogether eluded his grasp. I contrived to give him various shocks without his being at all aware of it previously, and he skipped and bounded

about the room, but could not tell whence they came, or whither they went. And as he was for examining every thing with his own hands, in order to assure himself there was no juggling in the case, he met with knocking-down arguments from every quarter, to the great amusement of the by-standers."

Now, if this were recorded of Paul and his companion, what would be our instinctive impression in relation to it? Why, that by some singular carelessness it had become incorporated into the annals of the church. It would be so obviously different from the prevailing tenor of the apostle's labors, that it would be deemed, manifestly, an interpolation. We could not at all bring ourselves to recognize it as one of his measures. This would be an instinctive suggestion of our reason; and, however much might justly be urged in favor of the natural sciences, this impression would remain. And yet this extract is copied verbatim (with the exception of exchanging one capital name for another) from an official missionary journal recently published.

This train of discussion may not be unworthy of further notice; and we will suppose that a modern missionary should lay before the heathen world, an accurate and well-defined knowledge of the steam engine; with a clear view of the philosophy of the power of steam. That this information is desired by some among the heathen is well known. In March, 1833, Lord William Bentinck, then a resident of Calcutta, received an application from a Rajah, who had heard that, "a boat had been sent out from England, which is capable of being navigated from Calcutta to Benares in eight days, and against the stream;"

that, a copy or epitome of the boat might be given him, that he might send it to Gratiot with an explanation, showing how such things, incredible to others, can exist through the agency of British knowledge and science."

Supposing that a missionary had seized this seemingly advantageous opportunity to advance the spiritual objects of his embassy ; and had communicated to the entire satisfaction of the rich native dignitary, the desired knowledge ; what possible bearing could it have upon the spiritual welfare of the heathen ? None : as seems to us. It might, we admit, cause our intellectual and scientific attainments to be more respected ; and it might create surprise and wonder. Perhaps it would lead to the introduction of similar machinery into that nation. But, as a means of evangelizing the individual who sought the information ; or, with any show of directness of tending to that end ; no one who fully understands the genius of the gospel would dream of its being appropriate.

As regards China, it is possible the position last advanced may not be so tenable as of most other heathen nations. By a stroke of policy on the part of the Destroyer, entirely unique and unprecedented, that nation has around it a sort of *cordon du mort*, which, for ages, has frowned upon the attempts of foreigners to penetrate the interior ; and mingle with its people, whether for purposes of commerce, research, or philanthropy. Such a case may afford a legitimate field for the plan considered ; and great honor is due to those whose efforts are now that way directed. Still, is it not probable that even there, it would be better to leave to educated laymen, those plans which contemplated the extension of true nat-

ural science, and the education of the heathen youth? Leaving to the ordained missionary those duties which more immediately pertain to the ministerial office.

The history of the world may be adduced to prove that the extension of the knowledge referred to, has had little to do in aid of evangelical religion. The brightest era of learning was that in which the least pure religion was existent. We refer to the period just anterior to that in which the gospel of Jesus Christ was announced to the world by himself and his successors. An incomparable author, (from whom it were almost presumption to dissent) we are aware, takes a different view of this historical fact; or rather, he draws a different inference from it. He thinks, that, in the learning of that age, there was a sort of *preparation* for the reception of the gospel. But, in reply to that, it may fairly be asked, whether it was the general diffusion of knowledge of the nature under contemplation, or the peculiar simplicity that marked the presentation of the message, and the radiant personification of its spirit in the persons of the apostles and their leader, that was the secret of the success of the gospel at that time?

This question may be tested by further inquiring, whether the learned of that age as quickly yielded to the claims of Christianity, as did those of different intellectual standing?

In fact, who are those on the pages of the past, that have seemed the most readily to understand, embrace, and with their lives, defend, the gospel? Not to select illustrations on this head, we will instance the first that come to mind; and point to the fastnesses of France,

and to her halls of learning for an answer, in that day when the unlearned Waldenses wandered about in dens and caves, pursued by Louis XIV and his accomplished, erudite, scientific court, with a hellish cruelty.

And where has the light of the various liberal branches of knowledge shone so brightly, as in Germany ; (that land of genius !) and yet where has Christianity received so subtle, malignant and dangerous an attack as there ? The naturalism—the rationalism—the supernaturalism—the blasphemous doctrine of accommodation—of that nation ; stand out in sad confirmation of the principle under notice ; for, be it remembered, they had their origin in a period of the most profound intellectual attainments ; and were the result of “ a vain confidence in human reason.”

And if science have a tendency to lead the unregenerate to the Cross, where are the *savans* of France now ; and where were they, when, in the capital of the finest nation of Europe, the belief and worship of a Deity were solemnly renounced ; and a prostitute installed as goddess ? And, when all the institutions which had their origin in the christian scheme, were trampled beneath the feet, not only of the rabble, but of the better orders of men ?

Most earnestly and feelingly do we deprecate the charge of being unfriendly to the promulgation (by proper persons) of true science. In itself considered, such knowledge is of untold value ; whether it relate to the practical purposes of life, or to its tendency to expand and elevate the mind. And, at this day it is especially valuable ; inasmuch as there is rife in community, an alarming tendency to materialize our natures, so to speak ;—

consequent upon the unprecedented ardor with which commerce, and other secular pursuits are followed.

Nothing has, as yet, been adventured, in our remarks, touching the seductions of science. This feature of the subject should have its weight in our present investigation. It is merely hinted, in order to lead the reader to pursue a point, as it appears to us, of some importance. The heathen literati—with the enthusiasm and fancy which attach to the minds of Orientals—may crowd the scientific lectures of the missionary, and greatly desire his society; because, in the new ideas which the missionary promulges, they find great mental delight. And, notwithstanding all this, they may turn with hearty disgust from the spiritual advice the christian minister might attempt to impart. And thus, much valuable time of the missionary might be the same as lost. While essaying to gain the respect of the learned and the better conditioned; thousands of wretched, ignorant, dying idolaters are on every side; to whom, it may be, a course which should palpably embody the benevolence of the gospel, would prove the means of leading to the Cross! Ah! let there be on the banner of all who labor for souls “*to the Poor the gospel is preached.*” If there is a choice, let us ever begin at the bottom rather than at the top of society, when we institute means for the conversion of a community. Too long have we pursued a mistaken policy in this respect. We have, innocently perhaps, counted too much on the good-will and influence of those who occupy the higher seats of human condition. On no page of our inspired directory do we find a syllable of precept or injunction; or a single example to imitate that

we should make such a distinction. The high and low ; the rich and poor ; the bond and free, all were, indiscriminately, the objects of our Saviour's solicitude, instruction, and companionship. In this proposition, we would not affect an agrarian spirit. A difference in worldly circumstances and condition, seems to be a necessary element of our probationary state ; the better to facilitate the disciplinary process, to which fallen humanity must be subjected, or fail of heaven. But, this fact should never lead us even to *desire* the conversion of a rich or a learned man, in preference to a poor or an ignorant one. The specious reason that, the former would have the more influence in doing good, is not enough to excuse such a feeling. Our business is to know no difference among men, of the nature in hand ; and to seek to present, as seals of our labor, the greatest aggregate of souls. It is for a higher than we to make "elections." He knows, and he only, who shall best glorify his name, and most advance his cause.

We have enlarged too freely, perhaps, upon the point last discussed. It has been done from the belief that, a wrong sentiment in relation to it, is gaining ground. Is not this discernible, faintly at least, in the undue preponderance it receives in missionary plans and labors as seen in the periodical organs of the Boards ?

Ever let it be borne in sacred remembrance, that, the extreme simplicity of the gospel message, unconnected with ought that will be as a scabbard or a foil to its naked power ;—no matter how valuable that foil or scabbard, in itself considered, may be—can, alone ensure success in attempts to spread the gospel of Jesus Christ throughout the world.

What has been said, in no wise refers to the means exerted and contemplated for the education of heathen youth, with a view to their ultimate intellectual elevation. That object is at once laudable, and appropriate at the hands of enlightened philanthropy. But, if it be not desirable that such efforts be entirely left to philanthropic laymen ; it seems to us that they should constitute but a small portion of the ordained missionary's labors. They must not trench upon preaching the gospel, even under the guise that such pursuits are, in themselves considered, of a valuable nature. In the fervid climes of the East, it would seem, that no strength can be spared by the herald of salvation, to attend to measures which do not directly manifest the spirit of the gospel. There is exceedingly great danger that too much complexity and machinery shall come to be demanded at our missionary stations. We may, by degrees, be led to establish as a principle, that, the gospel cannot exert its saving power over the heathen, until they shall have become more elevated in their social and intellectual condition. And, that a human process, thus to speak, must first pass upon them, before the truth of revelation can exert its power. This sentiment, happily, is not now abroad in the church. But our subtle antagonist must be well watched ; lest by our overmuch regard to subordinate good, he lead us from apostolic practice ; which was, evidently, the simple preaching of the cross, and vividly embodying the benevolence of its precepts.

CHAPTER VII.

The kind of argument universally demanded by mankind, before assent will be yielded to any innovation upon long cherished opinions and customs. Reasons for the hope that the heathen nations are on the eve of a great change. Effect of healing upon the public mind in the Saviour's time.

RESULTS, not processes, are demanded by the majority of mankind, before they will yield assent to any innovation upon their established opinions or customs. The former is an appreciable order of argument, the latter may not be. There is in the world much less respect for theory than is perhaps generally supposed. The most elaborate piece of machinery, designed and constructed in strict subjection to the laws of natural science, will find but few who will place much confidence in its practical worth, while it remains untried. The principles of its organization may seem well adapted to its proposed end, and although no point of doubt can be definitely expressed, a lurking scepticism obtains. Indeed, it is this which has universally been the most trying antagonist that men of original mind have met. But, let theory step down from her elevated position, and lay the elements under tribute, and the results at once convince. The steam engine, by forcing the ponderous vessel against wind and tide, called from the careless boys in the street, as well as from the philosopher in his study, a spontaneous and simultaneous testimony of praise. This

is a trite train of thought, it is admitted ; but it may be pertinent to our subject.

Not only does this well known principle of human nature obtain with reference to the natural world, but it holds empire in the religious. The *fruits* of a given religion will be the standard by which it is judged, by the majority of mankind ; both of the ignorant and the learned, the evil and the good. The theory of it is not so much cared for. If the fruits be evidently of a selfish, impure description, disgust will fill the public mind ; and, although no outward tokens of this disgust may for a time appear, it will eventually burst forth in the form of infidelity, and the sundering of all ecclesiastical ties. This led to the scenes that were chronicled of France during the last quarter of the eighteenth century.

There is a seeming exception to this law, in the present state of idolatrous nations. It should appear, according to our reasoning, that the fruits of idolatry, as exhibited in the selfishness and abominations of their most devoted religionists, would lead to the disruption of those bonds which heathenism has fastened upon its victims. It ought to appear that disgust pervades the minds of the many among them. We are not afraid to venture the assumption that such a feeling does really and extensively exist throughout the entire heathen world. It is by no means certain that the nations of heathenism are not on the eve of important religious changes. The fact that no definite appearances to favor that hope are thrown out on the surface of society, argues nothing against such a position. All great revolutions in the forms and modes of society, do not seem to the superficial observer, to have their pre-

paratory stages ; but they seem to be sudden, and if it be allowable so to speak, extemporaneous. But the more accurate and investigating mind, can see a long and silent train of agencies that have been at work beneath the surface ; so subtle that they have been almost unheeded. Mind after mind becomes imperceptibly affected by these agencies ; until by degrees they inter-penetrate the mass. The silence and subtlety with which they have worked, have kept all quiet ; and perhaps before a word is uttered on the subject the entire community have passed private judgment upon whatever may be the matter of grievance. All may appear fair upon the surface of society, as seemed the vine clad hill-side of Vesuvius on the morning before the pent up fire leaped madly from its bosom. And yet the public mind may burst forth in volcanic fury without a moment's pre-admonition, upheaving the systems of ages. As the hour of crisis draws nigh, a living form and substance is given to what has been so long but isolated opinion. The development of the crisis may arise from various providential causes. If the subject be a political one, the immediate agency which shall goad to revolution may be a fresh instance of exaction on the part of the civil power ; if it be a religious one, the intolerance of a spiritual hierarchy.

Its mode of appearance is at times as follows :—Some one or more individuals, of a peculiar temperament ; urged on by mixed motives,—of real grievance of ambition, and of virtue—become unusually sensitive under the evils they feel to be pressing upon them. They give a bold and public utterance to their sentiments, which draws forth the displeasure of those who had been the

authors of the burdens. This serves but to urge them on, and to awaken a feeling of sympathy on the part of others aggrieved. The feeling spreads with strange rapidity from heart to heart, until what was yesterday but the unexpressed and private sensation of individual minds, becomes acknowledged public sentiment. It runs from individual to individual ; and each recognizes in the tale of hardship, that to which he has been painfully accustomed. A thousand and a thousand times has he felt the burden pressing upon him ; and as often has he thought that *if others felt as he did*, the community would rise in its majesty and demand a change ; or hurl from the seat of power those who should deny it. In the manner just hinted, this feeling of the many becomes known to the many ; and then has arrived a crisis which bids defiance to the civil arm.

The simple, wonder at the result before them ; and can see no cause adequate to it, either in the instrumentality which led to the embodying of the public sentiment, or in any new specific form of grievance. And, indeed, there are generally—may we not say universally ?—no adequate producing causes of national convulsion and revolution, unless we look for them all along the pathway of the past, perhaps for centuries. In his infinite mercy, God has so constituted the laws which govern the public mind and bind the social compact, that no ambitious spirit can “overturn and overturn” the nations at its pleasure. It is *his* revealed prerogative to do this. Were it otherwise, our world would be a vast theatre of change and confusion. A train of unobtrusive causes, extending beyond the precincts of a single generation,

must be at work before revolution can pass upon a nation. The tendencies to such a change must be nursed by ages. The crisis may be sudden and unlooked for ; but could we have seen the secret springs that moved the mass, we might have predicted the result with absolute certainty.

May we not, therefore, venture the hope, (is expectation too strong a term ?) that, although no striking evidences to that effect appear on the surface of heathenism, it is on the eve of an important change ?

We are strongly inclined to this hope, from the proposition we assumed at the commencement of this chapter, namely, that the results of a given system of religion, are the standard by which it will be publicly judged. The correctness of this theory is much strengthened, by the confidence we have in human nature, degraded, down-trodden, and besotted as it is. We speak not of the *affections*, for in them we see no ray of encouragement. But amid all the degradations of fallen humanity, even of their lowest forms, we find some trace of *manhood* left. As the mouldering ruins of Palmyra tell of the glory of what she once was, so is there left in the human constitution that which tells of an alliance with the Divinity. Else why the restless longing of the deluded heathen to be absorbed into the divine essence after death ? Why,—unless there be an instinct of nobleness within,—will they forego all earthly joys, and undergo the tortures of the hook, the swing, the bed of sharpened spikes, and the burning pincers ? Why,—unless there be a longing for posthumous fame, (that sad evidence of natural nobleness !) will they build the proud mausoleum, costing the wealth of a province ? Why rear the proud pagoda, and

the battle-monument. These and similar promptings prove that there is *manhood*,—perverted it is true—yet left among the nations of idolatry.

We fully believe that human nature will there arise at no distant day, and assert her freedom from the bonds of delusion ; simply on the ground that idolatry too grossly and obviously invades the province of *common sense*. No presumption is stronger in our mind than this, that a warfare is constantly going on, in almost every heathen bosom, between common sense and idolatry. It is a libel upon humanity to suppose, that any course of education, or bias of example, can so utterly dethrone reason as that it shall not clamor loudly against the doctrines and practices of paganism. This hypothesis is founded upon fair premises, and it should not be discarded because we see no convulsive throes on the outside of pagan society. As we have already urged, great quietness may exist, to the notice of a superficial observer, while another hour may witness devastation the most awful. The great magazine of electricity in the heavens, imperceptibly passes through its process of being filled ; until, becoming surcharged, it bursts in terror over our heads ; and man and beast cower beneath the vivid flash and the tramping thunder.

Let private opinion among the heathen begin to speak out, and it may run with inconceivable rapidity. Our only fear is, that there is not left *spirit* enough to fire the train.

We rest, then, upon our original proposition, that by the fruits of a given religion it will invariably be judged.

This principle was the key-stone of the Saviour's sys-

tem. "Do men gather grapes of thorns, or figs of thistles?"—was his interrogatory. He thus appealed in proof of the position under notice, to an obvious natural fact ; one which was palpable to the dullest perception. "For the tree is known by his fruit"—he further affirmed. In accordance with this, he told the group that listened to him on the mountain-side ;—"Let your light so shine before men, that they may see your GOOD WORKS, and glorify your Father which is in heaven." Here it is laid down as an axiom ;—intended to be of universal application, as is obvious from the absence of any qualifying or limiting contingency ;—that by the exhibition of good works men would be led to glorify God, or in other words, to become Christians.

Practising upon this, the Saviour and his disciples made their appearance abroad, commencing the identical work now contemplated to be finished by the mission cause. The public mind saw results and it was greatly affected. In proof of this we may, among the many records, notice a few.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. Matt. 4: 23, 24, 25.

“And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, etc. Matt. 15: 30.

“And when they could not come unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.” Mark 2: 4.

It is unnecessary to quote further on this head. All who are familiar with the practice of Christ and his apostles, have been struck with the prominence given to good works as a means of spreading the true faith. We have attempted to show in another part of this volume, that the reason of such a course cannot be found simply in its attestation by miracle of the truth. As there stated, perhaps the primary object was, to show the benevolent nature of Christianity, as contrasted with false religions.

We now come, naturally, to modern facts ; which show that the healing of the sick in heathen nations arrests attention, and calls forth gratitude and respect on the part of the persons benefited.

The facts we shall now present, admit of no very regular arrangement. Some of them may not appear immediately applicable to our main design. It is our object, incidentally, to give a passing view of the state of the healing art among some of the heathen nations. This explanation may make the appropriateness of some of our extracts, more evident than it otherwise would be.

CHAPTER VIII.

Facts and opinions favoring our plan, from China.

THE facts and opinions we design to present in relation to China may, perhaps, be appropriately commenced by an extract from a letter to the author from Rev. Mr. Gutzlaff, dated Macao, March 1836. A bird's-eye view of some of the details of the plan, had previously been communicated to that missionary. His opinion is as follows : " Your plan of forming young men for the service appears to me most excellent, and I have scarcely to add another suggestion. If there is any possibility of following it up, strain every nerve to realize it." In another part of the same communication the following sentiment is expressed, and should it meet the eye of any young men willing to prepare for labor in the interesting regions to which it refers, a direct correspondence with Mr. Gutzlaff might be commenced by such persons. " Since long" continues Mr. G. " my mind has been deeply impressed with the necessity of forming a missionary station in China Proper itself, or at least upon one of the Islands. My heart bleeds when I turn my eyes towards Japan and Korea and the Loochoo Islands. As long as we had no certain conveyance to those countries, it would have been in vain to expatiate upon the necessity of either forming a missionary colony or founding a station. But as there is now some hope of seeing out a missionary

ship, I am the more urgent to press it upon your mind to advocate your plan and educate pupils purposely."

We will now continue the notice of facts from the same source, but which have not been the result of direct correspondence with the author. In a letter to P. Perit, Esq. of New York he gives sketches from his journal kept on a tour to distant places in China. "At Hwan-oa. Disease preys every where upon the inhabitants. Much arises from their unclean habits, but various diseases are epidemical. They are excellent patients, for they take medicine faithfully how nauseous soever, and their natures are strong enough to bear a strong dose. Moreover, diseases are seldom complicated, and they therefore soon recover, and but few will die under the hands of an European physician."

"At Lo-Kang. It was now high time to do something also for the body, and the applicants for medicines were rather clamorous, as some former patients had found their way hither, and given good testimony to my healing art. . . . If the sick people were not too boisterous, and only would wait till every one was regularly served, I should perhaps assist a great many ; but whilst I make choice of the worst, the others wont give me time, and keep pulling me about till I have directed my attention to their wants, etc."

"At Yingling. Here I am well known, and the sick people range themselves along the streets, as soon as the alarm of my arrival is given. Every one has his tale, his kind word and salutation."

"Whilst standing under a tree, I commenced my medical operations. Many an individual was profuse in his

gratitude, and some offered small presents which I refused to accept. A numerous train accompanied me to the boat, and it was very lucky that she did not sink, for the crowd around it, who waded up to the neck through the water, was very great."

"In visiting village by village, hamlet by hamlet, I met with the most affectionate reception. There was not a hovel, where we were not invited to stay over breakfast, and partake of their homely fare."

"The scene, as we approached Teen-tsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted with the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seen-sang*—"teacher," or "doctor;" and, on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books,—for which they still seemed very grateful."—*Gutzlaff's China*, p. 104.

"My patients had now become so numerous as to engross all my attention; from very early in the morning

till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the Gospel, and of pointing out the way of eternal life.”—*Ibid.* p. 108.

“In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in want of assistance.”—*Ibid.* p. 109.

“At Ta-koo we were delayed several days, waiting for our captain and one of the passengers, who were left behind. While at this place I was invited by the port master to dine with him on shore, but was prevented by the inclemency of the weather ; several physicians, also, came on board, to consult with me concerning difficult cases, and received my instructions with much docility.”—*Ibid.* p. 117.

“It was a long time after we arrived at Kin-chow before we could go on shore on account of the high sea. It became generally known among the inhabitants, ere I had left the junk, that I was a physician, and anxious to do good : and I was, therefore, very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me ; and patients were more numerous than I had any where else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree.”—*Ibid.* p. 118.

“It very soon appeared that I was known here as a missionary, as well as in Siam ; and hence I thought it

my duty to act boldly, but at the same time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes, here, seemed as numerous as in any part of India. They generally complained of the unskilfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which, must be gained from dissection, the Chinese regard as founded on metaphysical speculations, and not in truth. Their *materia medica* is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they do,—often sixty or seventy in one dose. They generally fortell the precise time of the

patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task ; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect." —*Gutzlaff's Journal*, p. 181.

"The curiosity to see me was, during several days, very great ; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a premeditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favor in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam ; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself."—*Ibid.* p. 183.

We now come to record some facts relative to the benevolent and disinterested labors of one, whose name will go down to posterity with honor ; and who has happily illustrated in his practice, the general position advocated in this volume. The extracts are from the Chinese Repository.

"Several months ago, we alluded to the existence of

this institution, and expressed a hope that we might ere long lay before our readers some account of its operations ; but at that time we were not aware of its extensive usefulness, nor of the confidence in the skill of its founder, which its success had secured among the native inhabitants. The Chinese need *ocular* demonstration of the intelligence, practical skill, and kind feelings of those who come to their shores from far. They have had proof enough of their enterprise and bold daring ; and not a little too of their shrewdness and foresight ; but very rarely have they had opportunity to witness deeds of charity and acts of benevolence. Were the records that are on high, let down before our eyes, what dark scenes would they disclose ! Many of the adventurers, who first penetrated to this farther east, two centuries ago, were as reckless and cruel as they were bold and intrepid. An honorable commerce, and the exercise of christian charity, would never, we apprehend, have closed against foreigners the northern ports of China, or those of Japan. We allude to these things as the scenes of other times, and with the most confident expectation that they are not to be repeated. In this opinion we are confirmed by facts, some of which are already on record, and by the existence of such institutions as that which we now have the pleasure of noticing.

We would remark here, that it was in answer to our own earnest solicitation that the following documents were put into our hands. We made the request for them in the full belief that the publication of such facts will do good, by inciting others to go and “do likewise.” We query whether the modern teachers of Christianity, who

have gone forth to the desolate places of the earth, have not overlooked too much the bodily infirmities of those whom they would benefit. The conduct, as well as the precept of our divine Lord is very full on this point ; he not only *taught* from place to place, but “ he went about *doing good* ;” he not only healed the sick and cured the lame, but “ *unto many that were blind he gave sight* ;”—numerous instances are specified in the brief memoirs which we have of his public ministry. There is a luxury in doing good ; there is an unspeakable pleasure in relieving our fellow-men who are in poverty and distress.—The founder of the *Ophthalmic Hospital*, has commenced a noble work ; and while we thank him for kindly furnishing us with the papers which we subjoin, we congratulate him on account of the success which has crowned his benevolent efforts.—The paper which we here introduce will explain the origin and object of the Hospital. It was written about a year ago, and in consequence of a benefaction, which was at once most commendable on the part of the donors and compatible with the design of the institution in behalf of which it was granted. The paper is as follows :—

“ Having, during the last three years, received from Mr. Vachell, Chaplain to the British Factory in China, the amount of offerings at the Communion Table, it seems somewhat incumbent on me to state the origin and nature of the Institution to which this money has been applied ; and the claim it has on the good will and assistance of all persons anxious to alleviate the pressure of bodily infirmity, to which we are liable, more especially in a country possessing few, if any, of those Charitable

Institutions which grace so much our own more civilized and christian land.

“In the year 1827, on joining the E. I. Company’s establishment, I determined to devote a large portion of my time, and such medical skill as education and much attention to the duties of my profession had made my own, to the cure of so many poor Chinese sufferers of Macao and its vicinity as came in my way. My intention was to receive patients laboring under every species of sickness, but principally those afflicted with “diseases of the eyes,” diseases most distressing to the laboring classes, amongst whom they are very prevalent; and from which the utter incapacity of native practitioners denies to them all other hope of relief.

“During that year my own funds supplied the necessary outlay. Throughout I have received little or no professional assistance. In 1828 many friends who had witnessed the success of my exertions in the preceding year, and had become aware of the expenses I had incurred, came forward to aid in the support of a more regular infirmary, which I proposed to establish, and put me in possession of means to provide for the maintenance of such patients as I found it necessary to keep for some time under my care; but who, depending for their livelihood on daily labor, could not otherwise have reaped the benefits held out to them.

“Thus the hospital grew up upon my hands. Confidence was established amongst a people who had been accustomed to consider foreigners as barbarians incapable of virtuous, almost of human feelings; and the number of my inmates was regulated only by the limits of my

accommodations. Two small houses have been rented at Macao, capable of receiving about forty patients : there are many more of the nature of out-patients, such only being housed, as, coming from a distance, have no friends with whom they can reside.

“The best proof which can be offered of the entire confidence of the people and benefits which have been conferred on them, is that, since the commencement of this undertaking, on a small scale in 1827, to the present time, about 4000 indigent Chinese have been relieved from various maladies : many have been restored to sight : more, saved from impending blindness, resumed their usual occupations ; and have supported, in lieu of remaining a burthen on, their families.

“The more opulent and respectable classes of Chinese have in the last three years added their names to the list of subscribers ; and have by giving the hospital the sanction of their support, much enlarged the circle of its usefulness. The E. I. Company has written of it in terms of approbation, and when applied to, liberally supplied it with medicines.

“Independently of the practical benefits conferred on suffering humanity, it is most desirable that the enlightened nation to which I belong should be known in this country, as possessing other characteristics than those attaching to us solely as merchants and adventurers. As charitably anxious to relieve the distresses of our fellow-creatures, we may be remembered when the record of our other connections with China has passed away.

“In the above statement nothing is farther from my wish than to bring forward, and dwell with complacency

on my own exertions and success. No more, I trust, has been said than was necessary to exhibit the nature and origin of the Hospital which I have established, and its claim to the aid which I thankfully acknowledge."

Macao, China.

T. R. C.

"Most desirable it is, we would loudly reiterate, that enlightened Britain, and the no less aspiring nation, which glories in the relationship of having the same blood and the same speech with Britain, *should be known in this country as possessing other characteristics than those attaching to us solely as merchants and adventurers.* In commerce there may be rival interests ; but not so in the works of that charity which seeketh not her own. Every one who has witnessed the success of the infirmary at Macao, will concur, we think, in the following testimony ; will give the enterprise his approbation ; and endeavor, so far as there may be opportunity, to enlarge and extend its operations.— We are allowed to quote the following letter with the signature."

"I have this day visited Mr. Colledge's Ophthalmic Infirmary, and having witnessed the origin of the undertaking, I am happy to bear testimony to the complete success which has attended the zealous exertions of this gentleman in behalf of the suffering poor in China.

"The number of native patients amounting to about four thousand, who during the last five years have sought aid from this institution, and among whom many have been restored to sight, and others relieved from almost hopeless blindness, is an honorable proof of the professional skill of its founder, and of the confidence which he has in-

spired into all classes of the Chinese. To Mr. Colledge therefore belongs the merit of having established by aid of voluntary donation the first institution in this country for the relief of the indigent natives.

“I cannot close these observations without alluding to the honorable testimony that has been at various times recorded of Mr. Colledge’s professional skill and abilities by the Select Committee, in their despatches to the Honorable the Court of Directors of the East India Company—both at the period when he was first selected to fill the situation of surgeon to their establishment in China, and also subsequently, when the great benefit derived by the Chinese suffering poor from this gentleman’s professional talent and benevolent disposition, has been officially brought to their notice. As an individual who has witnessed the beneficial effects of Mr. Colledge’s medical ability, I feel the greatest gratification in thus bearing testimony to his merits, both as a surgeon and a philanthropist.”

(Signed)

W. H. C. PLOWDEN,

Chief for all affairs of the British Nation in China.
Macao, 26th Sept. 1832.

The extract which now follows, is from the pen of an able correspondent of the Repository, a resident of China. The letters which he gives, as having been received by Mr. Colledge from those who had experienced his healing benefits, exhibit the gratitude which his course called forth from the naturally cold and stoical Chinese. The *style* of the letters may offend persons of exact taste; but we are not responsible for its Oriental faults. It

may be well enough to remark, in passing, that to be a blind and poor man in China, is to be in wretched circumstances indeed. In countries where the religion of the Bible has shed its blessings, the comfortable *public* asylum opens its friendly doors to those who are poor. And by an enterprise of wisdom and benevolence, the blind may possess the means of mental and moral culture. But how different the condition of the sightless poor in the lands of heathenism ! No public bounty offers its blessings to him. If he be sick, and starving, and naked, and homeless, he is left to die in the streets, for aught that public charity cares. And the wail of the sufferer has no power to affect the private heart, unless it be the heart of one equally poor, which has itself learned sympathy in the school of suffering. Countless are the instances that a short residence in the East will present to notice, of blind and diseased beggars, lying by the roadside, in the last stages of life ; uncared for, unpitied, unblest. 'Tis this that makes blindness a state of great sorrow ; and it may account in some degree for the singularly encomiastic expressions in the following letters.

From the Chinese Repository.

“ Among the virtues attendant on civilization, the most useful and amiable is benevolence ; for within its influence it embraces the whole human species : whether the sufferer of our race be white or black, a free man or a slave, a Jew or a Mohammedan, a Christian or a savage, it is ever ready to administer the relief that may be within its reach. No class of individuals has so many opportunities of doing good as that of the medical profession.

A skilful and experienced surgeon or physician is everywhere hailed and welcomed by suffering humanity as the harbinger of hope and comfort. As a philanthropist, he respects the peculiar opinions of all parties, and therefore is at peace with all. His whole time, attention, and talents are devoted to the service of such of his fellow-creatures as are laboring under any of the many 'ills that flesh is heir to.' Such is the appropriate language with which the author of the pamphlet before us introduces his account of the hospital. And in the same strains he adds :—

“ Its founder, T. R. Colledge, Esq., was appointed surgeon to the British Factory in China in 1826, and the succeeding year commenced administering to the infirmities of such indigent natives as sought his assistance. All sorts of distempers now came under his investigation. But soon discovering that no native practitioner could treat diseases of the eyes, which prevail to so great an extent among the laboring classes of Chinese, he determined to devote his skill more particularly to this branch of his profession. In the year 1828, he rented apartments at Macao for the reception of such patients as required operations for the recovery of their sight. This institution became the topic of conversation throughout the province, and praises and thanks were heaped upon its proprietor by the friends and families of those who received benefit, as well as by the individuals themselves who had felt his ‘healing hand,’ as may be seen by the translation of a few of the many Chinese letters expressive of gratitude, which were addressed to Mr. C., and which are annexed to this work.”

LETTER I.—“ Note of thanks from Lew Ake, Lew Ahaou, and Kan Awang belonging to the district of Sinhway.

“We were suffering from total blindness, and could not distinguish day from night, when unexpectedly we heard of the benevolence and charity of the skilful English doctor, whose benefits pervade the world, who liberally dispenses medicines, and supplies board, lodging, and everything complete. We came on purpose to be near his healing art, and happily in a few months our sight has been restored to us, as perfect as at first. We are deeply impressed with gratitude for the doctor’s liberal favors ; we are now returning home, and prostrate make our acknowledgments. We do not know when we shall be able to offer a recompense. We can only express our hopes that the doctor may enjoy happiness, wealth and honors.

“ Presented at the bar of the English nation’s eminent doctor.”

LETTER II.—“ The person who announces his farewell, and humbly renders thanks, Tsang Ale, knocks head and twice bows before the presence of the great physician, teacher, and magnate.

“ I, in youth, had an affliction of my eyes and both were short of light : fortunately it occurred that you, Sir, reached this land, where you have disclosed the able devices of your mind, and used your skilful hand. You cut off a bit of filmy skin, removed the bloodshot root, pierced the reflecting pupil, and extracted the green fluid ; you swept aside the clouds, and the moon was seen as a gem without flaw. You spared no labor nor

trouble ; made no account of the expense of the medicines ; both kept me in your lodging-house, and gave me rice and tea ; truly it is what neither in ancient nor modern times has ever been.

“ Now my eyes are gradually brightening ; ten thousand times have I to bow for your favors, and to wish, Sir, that heaven may send down on you a hundred things felicitous, bestow a thousand things fortunate, and give longevity and riches, with splendor and affluence. Respectfully is this raised upwards !

LETTER III.—“ My daughter was this year afflicted with a disease of the eyes, by which they were imminently endangered ; many means were resorted to for a cure ; but none efficacious.

“ I afterwards heard that the English nation’s great physician, who has deeply investigated the medical art, from feelings of benevolence and compassion, gratuitously supplied medicines, and that all his operations had been attended with happy effects. Immediately I brought my daughter to be examined, and am grateful for the medicines which were bestowed.

“ In a few days her eyes were again as they had formerly been. I humbly reflect that my daughter’s regaining her sight proceeds from the vast benevolence of the great physician, and the divine merit of his wonderful medicine.

“ I feel deeply indebted for her perfect recovery ; but being very poor, I have no means of offering a recompense. I have merely prepared some variegated crackers

to manifest my respect. In speaking of his meritorious virtue, I feel endless gratitude.

Awan respectfully bows (and presents this note).

LETTER IV.—“I, Kwō Tingchang, of Heōshan district, constantly remained seated in my house, unable to distinguish between day and night, or to perceive the sweetness or bitterness of the five tastes, because of the severity and long-standing of a disease of my eyes. Suddenly I heard, great physician, and venerable Sir, that you manifested benevolence, so that your fame has spread extensively over the four seas, and that many men with diseased eyes assembled at your abode, where you dressed and operated on them, until in a few months they were quite cured, and as clear-sighted as at first. It is owing, benevolent Sir, to your virtue, which is as illimitable as that of heaven and earth. Respectfully we wish you honor and felicity, with happiness and emolument during ten thousand years.

“I, Kwō Tingchang, with a thankful heart return to my village; when can I make a poor return for your goodness? My whole family is grateful for your favors; while with leaping and joy I present these expressions thereof. In all the village your fame will spread. With gratitude this is presented before the presence of the great physician and venerable gentleman to be glanced at.

“Kwō Tingchang of Heōshan district knocks head bows, and gives thanks.

LETTER V.—“We, inhabitants of the towns and vil-

lages in several districts, have relied on the English nation's surgeon, Colledge, for the relief and cure of diseases of the eyes. Those who have been completely cured, both formerly and at the present time, who possess feelings of gratitude, have offered presents and a recompense of money ; but he would not receive a *can-dareen* or a *cash*.

“ We have no means of offering a recompense ; but have united in presenting bundles of crackers, and in playing on instruments of music, in front of his house, to return thanks for his vast benevolence. May ten thousand blessings be with him.

“ We respectfully write this that he may be previously informed.”

Imitating the noble example which had been set by Dr. Colledge, a few philanthropists, formed another establishment at Canton for the cure of the indigent. A notice of it from the Chinese Repository is subjoined. The institution is still in operation. In a recent letter to the author from the Rev. Mr. Medhurst, he observes in relation to the labors of Dr. Parker, who is at its head :—
“ I myself was witness to the great good effected by Dr. P. in Canton lately ; and doubt not but that such a silent unostentatious manner of doing good, will be highly instrumental in opening a way for the spread of the gospel in China.”

Canton Dispensary.

“ Hitherto we have not spoken of this establishment, but should do wrong at this time to pass it by in silence.

In 1828, the next year after the Ophthalmic Hospital was established, the medical gentlemen of Canton, following up the example set them at Macao, opened a Dispensary here, and made it accessible to poor natives of every description. From that to the present time, great numbers have repaired to it, and medical aid has been administered to them gratuitously. At an early hour in the morning, one may daily witness the sick, the blind, and the lame—of all ages and both sexes,—crowding around the doors of the Dispensary. We have seen helpless children brought there in the arms of their nurses,—or more commonly lashed, according to the custom of the country, upon the back of a young servant. We have seen old, blind, decrepit men, ‘with staff in hand,’ led thither by their little grand-children ; whilst others, who were in better circumstances, were brought in their sedans.

* * * * *

“ We might easily extend this notice ; but we have said enough for our purpose—enough to show the beneficial results of the Dispensary, and to refute the opinion that natives dare not trust themselves in the hands of foreign practitioners, and the equally erroneous idea that, if the patient dies, the benefactor who was rendering him every aid in his power, shall be held responsible for his life. What we have now entered on record concerning the Ophthalmic Hospital at Macao, and the Dispensary in Canton, together with what we shall add on a subsequent page respecting the distribution of medicines among the inhabitants along the coast of China, will both warrant and encourage a continuation and extension of these benevolent exertions, and at the same time excite others

to follow examples so worthy of imitation.”—*Chinese Repository*.

During the preparation of these pages an interesting pamphlet has reached us from China, giving increased evidence that our plan is calculated to gain the favor of the philanthropic in India. It well claims a place on our pages.

Suggestions for the formation of a Medical Missionary Society, offered to the consideration of all christian nations, more especially to the kindred nations of England and the United States of America.

“VIEWING with peculiar interest the good effects that seem likely to be produced by medical practice among the Chinese, especially as tending to bring about a more social and friendly intercourse between them and foreigners, as well as to diffuse the arts and sciences of Europe and America, and in the end introduce the gospel of our Saviour in place of the pitiable superstitions by which their minds are now governed, we have resolved to attempt the foundation of a society to be called the ‘Medical Missionary Society in China.’

“The objects we have in view in the foundation of a Society of this description are :

“1st, That those who shall come out as medical missionaries to China may find here those to whom they can apply for assistance and information, on their first arrival in the country.

“2d, That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language for the pur-

pose of fitting themselves to practice in parts of the country to which foreigners have not hitherto gained free access.

“ 3d, We do not propose to *appoint* individuals to the work, but to receive and assist the medical men who shall be sent out by Societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our especial desire is to draw attention to the selection of men of suitable qualifications.

“ 4th, We therefore propose to receive any sums of money which may be given in aid of this object, and to disburse them as shall be deemed expedient, until *the Society* be formed, so that the labors of those who engage in the cause shall not be retarded.

“ Individuals, subscribing fifty dollars, or upwards, in one payment, shall be considered members for life ; or fifteen dollars annually, members during the period of their subscriptions.

“ In further illustration of our views we would here premise, that in order to the success of the object contemplated, those who engage in it must not receive any pecuniary remuneration ; the work throughout must be, and appear to be, one of *disinterested benevolence*. It is indispensable that the men who shall conduct the institution be not only masters of their profession, and conciliating in their manners towards all classes, but *judicious* men—men thoroughly imbued with the spirit of *genuine piety*, ready to endure hardships, and to sacrifice personal comfort, that they may commend the gospel of our Lord and Saviour, and so coöperate in its introduction among the millions of this partially civilized yet ‘*mysterious*’ and

idolatrous empire—men willing to suffer the loss of all things for joys that await those who *for Christ's sake* do good on earth.

“In addition to the *Ophthalmic Hospital* already established, other departments are equally needed, and each would fully occupy the time and talents of one medical person. Among these may be mentioned,

A Surgical department, for the treatment of cases requiring the interposition of the surgeon, as the removal of tumors, cure of ulcers, reduction of fractured and dislocated limbs, and the like.

A Department for the ear. A vast amount of good may be effected by curing the affections of this organ, which perhaps are as numerous as those of the eyes, or even more so. The man who shall publish a treatise in Chinese, accompanied by a statement of facts, that shall correct the pernicious practice of barbers who introduce a sharp cutting instrument into the ear, by which violence is frequently done to this delicate organ, will deserve well of the Chinese nation, for it is a national evil.

A Department for cutaneous affections. In no country in the world, are diseases of this class more numerous and aggravated; and added to the misfortune of being thus afflicted, if the disease of the sufferer is *suspected* to be malignant and contagious, he is liable to be deprived of his liberty, and immured during the remainder of life.

A Department for diseases of females. Daily experience has disclosed that these are very numerous, and in some instances exceedingly aggravated, and but little understood by Chinese physicians. And contrary to expectation, facts have demonstrated that the seclusion,

characteristic of the upper classes of Chinese females, does not restrain them from applying to foreign practitioners with the hope of relief from these calamities.

A Department for the diseases of children. An inconceivable amount of suffering is endured by children in China, which in many instances might be avoided, but for the ignorance of parents and want of medical aid and advice. The merchants from distant provinces, who trade at Canton, are often attended by members of their families, and frequently have brought their children for medical treatment. We cannot suppose the fond parent will remain insensible to the obligations of gratitude when he returns to his own home, or fail to speak there of the *excluded foreigner* who had gratuitously restored his child to the blessings of health. We conceive there cannot be a more direct avenue to influence than will be presented in this department, and the impression may be far more enduring than that made in almost any other way ; for while in the case of the aged, who receive medicine from the foreigner, the remembrance may quickly depart with them ; it may be otherwise in respect to the babe and the youth, who are, by the hand of charity, rescued from a premature grave, or from diseases which uncontrolled might extend through life.

“ Regarding it desirable that these several departments be established as soon as Providence shall prepare the way, and the men and means are provided, we would also recommend to Societies, while they are sending out medical persons, not to neglect to encourage pious and well-disposed young men to accompany them, with a view to becoming dressers and apothecaries, and to ren-

der themselves useful in the supervision of the internal concerns of the hospitals.

“ Here it may be proper to repeat, and with the utmost emphasis, that all who engage in this work should be *JUDICIOUS men, thoroughly imbued with the spirit of TRUE PIETY, willing to endure hardships and to sacrifice personal comforts.*

“ We cannot close these suggestions without adverting to one idea, though this is not the place to enlarge upon it. It is affecting to contemplate this empire, embracing three hundred and sixty millions of souls, where almost all the light of true science is unknown, where Christianity has *scarcely* shed one genial ray, and where the theories concerning matter and mind, creation and providence, are wofully destitute of truth ; it is deeply affecting to see the multitudes who are here suffering under maladies, from which the hand of charity is able to relieve them.

“ Now we know indeed that it is the ‘ glorious gospel of the blessed God’ only that can set free the human mind, and that it is only when enlightened in the true knowledge of God that man is rendered capable of rising to his true intellectual elevation ; but while we take care to give this truth the high place which it ought ever to hold, we should beware of depreciating other truth. All truth is of God ; the introduction of medical truth into China would be the demolition of much error.

“ In the vast conflict which is to revolutionize the intellectual and moral world we may not underrate the value of any weapon. As a means then to waken the dormant mind of China, may we not place a high value

upon medical truth, and seek its introduction with good hope of its becoming the handmaid of religious truth ? If an inquiry after truth upon any subject is elicited, is there not a great point gained ? And that inquiry after medical truth may be provoked, there is good reason to expect : for, exclusive as China is, in all her systems, she cannot exclude disease, nor shut her people up from the desire of relief. Does not then the finger of Providence point clearly to one way that we should take with the people of China, directing us to seek the introduction of the remedies for sin itself, by the same door through which we convey those which are designed to mitigate or remove its evils ?

“ Although medical truth cannot restore the sick and afflicted to the favor of God ; yet perchance, the spirit of inquiry about it, once awakened, will not sleep till it inquires after the Source of truth ; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God.

“ At any rate, this seems the only open door ; let us enter it. Loathsome disease in every hopeless form, has uttered her cry for relief from every corner of the land ; we have heard it, and would and must essay its healing. A faith that worketh not may wait for other doors. None can deny that *this* is a way of charity that worketh no ill, and our duty to walk in it seems plain and imperative.

“ We most confidently rely on the aid of the pious and benevolent in the accomplishment of this great work, and when the millions which compose this mighty empire shall feel the influence of true religion and civilization,

when the light of Christianity shall take the place of the dark cloud of Paganism, which now envelopes them, then will be fulfilled, in its spiritual sense, the prophecy of Isaiah :

“ ‘The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; the lame shall leap as an hart, and the tongue of the dumb sing.’ ”

THOMAS R. COLLEDGE,
PETER PARKER,
E. C. BRIDGMAN.

China, Oct. 5, 1836.

An American missionary writing from China to a medical friend in the United States, thus remarks : “ You might be employed here in Canton as usefully as ever a man was in the relief of temporal suffering. There are thousands of beggars in the streets, and hundreds of them are blind. The eyes of many of these might be opened, and a large portion of the rest might be cured of diseases brought upon them by exposure and the filthiness of their habits. I sometimes see in my morning walks poor wretches who have passed the night in the open streets, shivering with cold, and perhaps just ready to perish. Among these beggars alone a physician might find abundant employment. I doubt whether a more powerful argument, to the minds of the Chinese, could be furnished, than a physician would afford by giving his services to these and other sufferers here. I feel anxious to have something of this kind done, that the benevolent spirit of our religion may be exhibited in such a manner that the eye cannot fail to see it, nor the heart resist its

convincing power. Probably every other city in this part of the world presents an equal proportion of suffering, which might be removed by a well-educated physician and surgeon. What opportunities would be obtained by a physician to circulate tracts and do good to souls among this reading people, you cannot fail to observe."

In proof of the correctness of the general reasoning in this volume it is a pleasure to make the following quotation. It is from the pen of a resident in the Eastern world ;—a writer of much power.

"To furnish fruits is a proof of the excellency of the gospel, and an efficacious mode of convincing unbelievers. A missionary station ought to have a hospital, and a physician :—this is apostolical. If the bodily misery which prevails throughout China is taken into consideration, this is perhaps a *sine qua non* of a station ; and it might be well to commence soon at Canton. But it should not be deemed sufficient to afford medical help merely, for which there will be many applicants ; a lively interest in the welfare of individuals, kind assistance in the hour of need, or a friendly word under sufferings, open the heart for the reception of truth. By imitating our Saviour and his apostles in well-doing, we shall prove our claim to be called his disciples. It is a matter of joy that some physicians are on the point of joining in the good work. But it should never be forgotten, that it is the most sacred duty of all to alleviate sufferings, and thus to show that the gospel is indeed a message of mercy. To do this, requires few directions ; if we love the Chinese, and this is a prerequisite in a missionary to this people, we shall show the works of love, and be unwearied in convincing

them that we are actuated by the spirit of love. It is by the irresistible power of this noble quality that we hope to gain ground ; if we have it not, Paul's remarks to the Corinthians (1 Cor. ch. 13) apply to us."

In concluding this chapter on China, it may be well to observe, that the native medical practitioners, although a numerous body, are exceedingly ignorant of their profession. They possess no knowledge of anatomy ; which leads to serious results. Indeed, surgical operations are seldom resorted to, except those of the very simplest description. Their physiological theory is, that the body is composed of the five elements, wood, water, fire, metal, earth ; and they suppose the cause of disease to be the loss of equilibrium of these in the system.

CHAPTER IX.

Facts and opinions continued,—from Ceylon,—Siam,—Orissa,—Sumatra,—Java,—Society Islands,—Burmah,—The Deccan.

IN answer to some interrogatories in relation to the general plan under notice, the Rev. M. Winslow for many years a missionary in Ceylon, addressed the following answers to the author, under date of July 6, 1835.

1. “What is the state of the medical profession in Ceylon?—There are, as you doubtless know, English surgeons connected with the army, and at English settlements in the East. They are generally respectable as surgeons and some of them as physicians. But your inquiries refer to the *natives*. There are native doctors, probably, in all parts of the country who have some knowledge of drugs, and of vegetable remedies; and succeed in the common fevers and other diseases of the country, pretty well. They, however, impose very much on the people in the *price* of their medicines, and give generally almost every kind for any one disease. They seem to suppose that the greater *variety* they give the greater will be the probability that some one will hit right! As to surgery, most of them have no instruments at all, and no knowledge of the subject. Midwifery is attended to only by women, and there is great mismanagement, which is the occasion of many deaths. The missionaries in different places are often called to render such aid as they can on these occasions. They have also applica-

tions frequently to set a broken limb, a broken arm, to bleed, etc. The native doctors give their prescriptions according to rules in their ancient books, written in poetry and wholly arbitrary.

2. Do the natives suffer greatly from diseases of body, that could be cured, under God, by skilful physicians?—They do : particularly, as may be inferred from the last answer, in surgical cases. I have seen several instances where a broken bone, not set, was healed, and either not united or badly joined. Great numbers die for want of a little timely aid in medicine or surgery. The missionaries doubtless save many lives by giving now and then a dose of medicine.

3. Would not pious physicians who should practise gratuitously find great favor in the eyes of the heathen?—There is no doubt they would, almost universally. We have always had in our mission a physician who could give his attentions to the natives gratuitously, and has, consequently, done great good, and has conciliated much favor for the mission.

4. Could not pious, unmarried physicians get a decent subsistence by occasional practice among the wealthy? I think not in *Ceylon* ; though it is possible one or two might in the capital of the island ; especially by attending to the descendants of Europeans occasionally. In larger towns on the Continent it might be done. At Calcutta, Madras, and probably Bombay a respectable physician could, I suppose, get practice without difficulty to occupy as much of his time as he should see fit to devote to it ;—the same would probably be the case at other large places.

5. What is the native opinion as to the medical skill of Europeans?—In general it is *high*—especially as to knowledge of surgery, and acute diseases, and diseases of the blood.

In general it would be better for a medical man to attach himself to a mission, and if qualified to act as a physician both to the bodies and the souls of men, he would be capable of conferring on those around him a double benefit. Should any think it well to go out on their own account, they could doubtless do much good, and in some places would be able to support themselves. I think there is now a loud call on young physicians in America to come forward and act a most important part in the conversion of the world."

In Monthly paper No. 10 published by the American Board of Commissioners for Foreign missions, the editor says, concerning efforts in Bangkok: "Imitating their divine Lord, and the first missionaries of the Christian church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such gifts of healing as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure of their diseased bodies, to impart a knowledge of divine truth to the still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books they had brought for the purpose."

Of Mr. Gutzlaff's labors in the same place he further remarks: "Mr. G's knowledge of medicine and fluent use of the native tongue, gained him easy access to the palace, etc."

In concluding the Quarterly Paper whence the above extracts are made, the editor remarks : “ Nor does the field commend itself only to the preachers of the gospel ; it has strong claims on the numerous class of physicians in our country, whose gifts of healing, though by no means miraculous, like those possessed by the first christian missionaries, *yet in their effects, would be an important substitute* for them throughout the eastern world.”

Extract of a letter from Rev. Messrs. Johnson and Robinson, dated Bangkok, Sept. 3, 1834. “ Numbers call almost daily for books, many of whom are priests. Our medicines too, are in great demand, and a considerable portion of our time is daily occupied in administering to the wants of the afflicted. We, however, by this means have many opportunities to point them to the great physician of souls, by tracts and otherwise ; and we are often cheered in this part of our work by witnessing the gratitude of these poor pagans. They not unfrequently bring small presents of eggs, fruits, sweetmeats, etc., though they know the books and medicines are gratuitous.

From the Missionary Herald, June, 1836.

Extracts from a letter of Doct. Bradley, dated at Bangkok, Oct. 23, 1835.

Manner of Conducting the Dispensary. — Probably scarcely any thing awakens more surprise, or is more likely to impress the heathen favorably respecting Christianity, than the sympathy which missionaries manifest for them in their distresses, and the pains which they take to relieve them. They are so accustomed to neglect and cruel desertion in times of sickness

and want, that kind words and compassionate treatment in their sufferings seem to them something more than human.

“I arrived here on the 18th of July. After fitting up a room for the purpose, a dispensary was opened on the 5th of August. I was soon an object of sufficient notoriety. Patients came from all parts of the city, and multiplied exceedingly, till quickly they numbered more than a hundred daily. My plan of managing them was this :

“The patients were received in the morning between the hours of six and nine o’clock. Their names, with all the most important particulars concerning each, were entered on a book in the order in which they came. Then, instead of giving each a card, as was done at Singapore, slips of paper were given, having on them the number of each individual, and the appropriate prescription. These having been presented to the apothecary, and having secured the treatment directed, they were enjoined to keep carefully and present on their next appearance, as their passport to further attention. If any one presented himself without his slip, who had previously received attention, he was rejected, at least for one day. The cause of such rejection was always understood by the bystanders, and thus secured much carefulness of the little papers. Thus it was not necessary to lose any time in calling to mind what course of practice had been taken on the previous visit of the patient. At a glance of the eye it could all be seen, and in a moment some tolerably correct estimate could be formed of the effects of the treatment that had been adopted. When covered on one side these papers—*nung sues* as the Siamese call them, are put away in order and preserved, so that at

any time the whole treatment of a case may be gathered up by a reference to the numbers. In order to give the earliest patient arrived, the earliest attention, and thus encourage punctuality in coming, a long verandah was fixed with permanent seats, which were so arranged that the patients must almost of necessity seat themselves in the order they came. Having my seat at one end of the line, the end next to the door of the dispensary, and leaving between me and the patients a passage only wide enough to admit of but one person, none were allowed to pass but such as had come under my direct cognizance—none were treated at the dispensary but such as came there by the narrow way. When treated, the patients retired by another way than that they entered. Thinking that but a small object would be gained if only the temporal diseases of the patients were healed, a plan was devised by which it was hoped their precious souls might be savingly benefited. The plan was to employ natives in reading christian tracts and portions of the Scriptures in the hearing of those patients that were waiting for ‘the moving of the waters;’ also to have the attending physician give to each new patient, as he passed, a tract. It required much less effort than was anticipated to maintain good order and silence while all the multiplied operations were going forward. The plan worked well. Many a time there were large audiences of attentive hearers, which, on the part of the missionaries, was a powerful excitement to prayer, hope, and effort.”

We will now present some extracts from the pen of the Rev. Mr. Abeel, of the Reformed Dutch Church; and recently a missionary to the East.

“SIAM, July 25. Since our arrival, the medical depository has been a scene of much activity, from the numerous calls for aid. The diseases of the natives are various; many of them brought upon themselves by their iniquities, and some of a deep and desperate malignity. Our want of extensive science and practice, more especially my own, proves rather inconvenient in cases of a complicated nature; but generally, and at times strikingly, our prescriptions are made to answer the desired end.

“31st. To day, a number of calls, principally for medicine. One of the applicants was a Siamese of considerable distinction. Another did not come himself, but sent his servant with a very polite letter. The former evinced much confidence in our prescriptions, and could scarcely be prevented from giving us a recompense. The utmost caution is necessary, to secure the confidence of the natives, and we know of no better means by which our motives and object may be known and commended, than by proving that we act upon such principles of disinterestedness, as they have never seen exemplified before.

“The medical department,” he continues, “commenced with the mission is well adapted to the place, and if filled with qualified men might lead to the most desirable consequences. It is calculated to give influence to the person if successful in his practice. It attracts many from different and distant parts, to whom we could otherwise have no possible access. It affords an opportunity of instructing those who come, and lays them under such obligations as can be employed in securing both their atten-

tion to your remarks, and their attendance upon the established ordinances of religion.

“Of the hundreds of physicians who take their diplomas every year, are there none with the vows of God upon them? None who will unite in a work so glorious, and where their services are so much needed? In many stations they can accomplish more than ordained missionaries. They have the best passports to the dwellings, and hearts of the heathen—they possess a magnet, whose attraction gathers crowds, and reaches to places where we can never penetrate. While they can accomplish the most important part of a missionary’s duties, they can do it under much greater advantage than those who have not their knowledge. Patients feel themselves under obligations, and are disposed to comply with any methods which may be devised for their spiritual benefit. Congregations have been thus formed, books widely distributed, instrumentality increased, and souls saved; besides, the perishing have been rescued from death, the suffering relieved, and the hearts of those who would have been widowed and fatherless made to sing for joy. The writer had an application for medical aid from the second king^a in Siam. He was absent at the time, and did not return until after the death of the king. How readily might a single effort in such instances lead to the most desirable results.”

From Sutton’s History of the Orissa Mission. Speaking of a pilgrimage that came under his notice, that missionary remarks: “In the year 1825, the writer of this article attended, and witnessed such scenes of cruelty and misery, as no time can ever obliterate from his memory.

In one small space of ground (about an acre) he counted upwards of one hundred and forty dead bodies, and in another place ninety ; the latter especially were exposed close by the highway, on each side of it, naked, swollen, and putrefying in the open face of day, while the numbers which might be seen in other places, and on the road-side far from Pooree (the place whither the pilgrims were bound) defied calculation. Were I to detail facts which came under my observation, of husbands losing their wives, wives their husbands, parents their children, children their parents, I could almost fill a volume. Let it suffice to quote the concluding language of a journal written on that occasion—‘ We have relieved many a child of misery by administering medicine to the sick, etc.’ ”

The pilgrimages which are annually made in India to places sacred in the religion of the heathen, are occasions of the most appalling suffering. Poverty, heat, fatigue, anxiety, added to the gnawings of a guilty conscience, which leads them to undertake these works of penance ; combine to produce this misery. How priceless are such opportunities for the itinerant missionary physician to join the pilgrim band, and while administering to the corporeal maladies of the sick among them, point the laden soul to Jesus ! It is difficult to restrain the emotions of enthusiasm while fancying the night-fall closing around the encampment of such a multitude ; and the weary missionary going from group to group to heal the sick, and to tell of a Saviour “ mighty to save.” Such a scene would indeed be like those which were wont to be witnessed in apostolic days.

From Reynolds's *Voyage round the World in the U. S. Ship Potomac*,—a work of high merit,—the accompanying evidence is furnished as to the great desire on the part of the natives of Sumatra for European medical aid. "Some of these unfortunate wretches," says he in speaking of the Achenese, "are afflicted with elephantiasis, a dreadful disease in which the skin comes off in flakes, and the flesh falls from the bones. This disease being deemed highly infectious, the hopeless sufferer is driven from society into the woods, where food is conveyed to him by his relations, until death puts a termination to his misery. They (the Achenese) are almost totally ignorant of the science of medicine or surgery, and are frequently annoying in their solicitations for remedies and medical advice; so that visitors frequently resort to quackery to get rid of their importunities." pp. 189, 190.

In his observations about the early inhabitants of the opposite Island—Java—he adds: "But whatever might have been the origin of the inhabitants, it is prettily generally conceded, that they were all idolaters until about the year 1370, when the Arab missionaries came among them, and commenced the work of conversion with their usual zeal, but with less violence than had heretofore marked the spread of the Mohammedan faith. They possessed a knowledge of medicine, which enabled them to effect several cures of persons of high rank, as well as many of the common people, of dangerous and what were then considered fatal disorders. This gained them a reputation for superior and supernatural attainments, which furthered their missionary projects to the extent of their wishes." pp. 266, 267.

From Ellis's Polynesian Researches. After speaking at length of the low state of medical matters in the Society Islands, he says : "However great the influence of these persons (natives) who administered medicine, or practised surgery, might formerly have been, it has entirely ceased since the people have been made acquainted with the more certain and efficacious application of English remedies. Like the priests in their temple formerly, the minister of their religion, at every station, is now sought in all cases of sickness as their physician, and no small portion of our time was occupied in administering medicine, so far as our scanty means would admit. This is a task necessarily devolving upon the missionaries, as the only Europeans residing among them either possessing medicine, or knowing how to use it ; and it is a claim which we never desired to refuse. It is perfectly compatible with the higher duties of our station—the cure of their spiritual maladies. We have only to regret that we have not possessed better qualifications and more ample means for its efficient discharge. So long as our family medicine has lasted, we have been ready to share it with those who were in need, and have often been thankful, (when afflicted ourselves and destitute) to receive the simple remedies they were able to supply. The Missionary Society has readily furnished us with medical books and instruments ; and for our own use a liberal supply of medicines, but it has generally been inadequate to the wants of the people. Medicine is expensive, and perhaps it would not be considered a just appropriation of the Society's funds to expend them in providing medicine for those among whom its agents labor ; yet it is one of

the most affecting sights a missionary can witness, when visiting his people, to behold them enduring the most painful suffering, pining under the influence of disease, and perhaps sinking into a premature grave, and to know that, if he had the means within his reach, he could at least relieve them. The occurrences are not unfrequent wherein an anxious mother brings a poor sickly child to his house, with which she is obliged to return unrelieved; *not* because the disease is remediless, but because the missionary has not, it may be, a cheap and simple remedy to bestow. The natives would cheerfully purchase so valuable an article as medicine, by bartering in the islands the produce of their labor; but they have no means of so doing. If they send it to England, the return is distant and uncertain; and mistakes, embarrassing to them, are likely to occur. It is to be hoped, however, that as the means of inter-communication become more frequent and regular, these difficulties will be removed. Several generous individuals have laid the people of some of the islands under great obligations, of which they are duly sensible, by sending them out, gratuitously, some of the most useful medicines. It may not be necessary for a missionary in a civilized nation, where the healing art is cultivated, or going to a country where European Colonies are settled, or commercial establishments are formed, to be acquainted with the practice of physic. It is, however, important, and ought to be borne in mind by those who are looking forward to missionary work, and by those who patronize them, that it would be of the highest advantage for one going to an uncivilized people, to be acquainted with the qualities and use of

medicine. A degree of proficiency that would qualify him to practice in his native country is not necessary. But so much knowledge as would enable him to be exceedingly serviceable to the people, to win their confidence and affection, and to confer on him an influence the most important and advantageous, in accomplishing the objects of his mission might be acquired prior to his departure from England, without in an injurious degree directing his attention from other pursuits. I speak from painful experience of deficiency in the means for meeting the necessities of my own family, as well as those of the people among whom I have resided. I know they still exist, and therefore express myself more strongly than I should otherwise feel warranted to do."

In a letter from Rev. H. Howard, Baptist missionary in Rangoon, Burmah, is the following appeal. It is dated March, 21, 1835.

"Can you not, under God, do something to send us some physicians? I verily believe that a physician of the right stamp would possess double the advantage to do good in Burmah Proper to that of any other man—and that this sentiment should be proclaimed and reiterated through all the American churches."

In order to show the suffering of the natives of Burmah, and their desire for aid at the hands of Europeans, the following instance, among a great many, may be recorded. It is from the pen of Mrs. Vinton, and is dated in March 1835.

"When we first came here it was very sickly; we sometimes had three or four new cases of malignant jungle fever in the course of a day. It seemed entirely use-

less to close the lid of the medicine chest, and what was still worse, we had to nurse as well as prescribe. We frequently were applied to by those who did not possess either dish, spoon, or knife, to help themselves with, so that we had to send what few dishes we had with medicine to the sick, till often we are quite destitute ourselves. In one circumstance where I was administering an emetic, I wished to give the patient a little warm water. I looked around for a dish, but in vain ; there was not one to be seen but the filthy rice pot. At length they got a piece of cocoa-nut shell, and she drank as cheerfully as though it had been silver. As the Lord condescended to bless the medicine given to the recovery of the sick, it gave the natives an unbounded confidence in us as physicians. Mr. V. was even sent for one hot day to go and see a man about three miles distant, who had been confined to his bed for three years. The cords of his limbs were so shrunk that he could not stand on them. In this case we had not so much faith as the poor sufferer. As he had been sending to us from time to time for medicine, we could not find it in our hearts to say *nay* ; and yet, faithless as we were, the man is now by the blessing of God nearly recovered. Another instance : while Mr. V. was absent, intelligence was received that there was a man at some distance attacked with the jungle fever, was delirious, and would not probably live but a few hours. As I gave permission for him to be brought to the *zayat* they laughed aloud for joy. They, therefore, brought him as if to lay him at my feet. I looked upon him ; reason said, his case was hopeless ; but faith said, God would raise him up and show him his mercy. The third day he returned home.

In the year 1831 it was concluded by the American missionaries at Bombay to establish a new station in the Deccan. In pursuance of this design, a delegation made a journey into the interior ; and found on all hands most eligible and inviting places of labor. During a journey of four hundred miles the delegates visited about fifty populous villages. Ahmedmuggur was finally selected as the seat of the new mission. "Junere," says the Rev. Hollis Read, "was regarded as a desirable location, but could not be occupied *for the want of a physician*. It is neither a civil, nor a military station of the Government, and consequently no English surgeon is stationed there. We cannot occupy such towns, *till we can have missionary physicians.*"

CHAPTER X.

Facts and opinions continued,—from Borneo,—Algiers,—Journal of the Landers in the interior of Africa,—Persia,—Constantinople,—Syria.

A RECENT number of the Chinese Repository, from which we have already extensively quoted, has in it an able article, on the Island of Borneo, its condition, prospects, and so forth.

That Island it will be remembered, ranks the third in size among the islands of our globe; New Holland and New Guinea only being larger. All who have traversed the Indian Seas, have looked upon its geographical position,—convenient for an extensive inter-tropical commerce,—with great interest. With a soil unparalleled for fertility; and with rivers connecting all parts of its interior with safe and commodious harbors, it stands unrivalled among the Eastern countries. Not only has it attracted the notice of the voyager and the man of commerce; but the moral condition of its inhabitants has called forth the ardent sympathy of the Christian. But in the way of their improvement and salvation there has seemed to be impassable barriers. The few unsatisfactory accounts that have reached the European, have led to the belief that a state of extreme savagism characterize the people, rendering it hopeless to exercise a salutary influence over them. The island has long been known as the great depot of the pirates that at times scour the Eastern seas; a terror to the unarmed merchant-mariner. In the scale

of estimation generally adopted, the Battas of Sumatra even, have no doubt been considered better than the Borneans. And herein has consisted the hopelessness of the case. They have seemed beyond the reach of mercy or of means. The able writer in the Repository lights up a gleam of hope concerning them ; and expresses the opinion that, by a proper course, access, ready access, may be had to them. It is worthy of notice that this writer instinctively turns to the means advocated in this volume as the plan best adapted to the case. Mark the following :

“ At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, “ as the rivers of water are turned,” *and in the favor which his benevolence and beneficence shall*, through the blessing of that protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of his great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his safety, and accomplish his object. When he feels himself prepared to enter the field, he can select

the place where he will have the best prospects of usefulness. *It would be a great advantage, and one which a missionary to Borneo probably ought to possess, to be able to give some visible proof of his ability, as well as inclination to do the natives good, by healing their diseases, or by doing something else for their present good.*"

"Elephantiasis and blindness," says the distinguished Thomas Campbell in writing from Algiers, "are common; and disease and poverty may be said to walk the streets. Until the French arrived there was scarcely an European surgeon or physician in the regency, except some runaway druggists, apprentices from Christendom. There are, nevertheless, Moors and Jews who pretend to make both clinical and surgical cures; but the native doctors know not a tittle of anatomy, and scarcely the names of their own medicines, many of which are noxious in the cases in which they are prescribed. In surgery they understand not even the use of the lancet. They bleed and amputate with a razor, and stop hemorrhages with boiling pitch. Enormous mortality and suffering necessarily result from this ignorance of the healing art. For *one* hideous malady they know no sort of remedy. The blood of the sufferer runs infected in his veins all his life, and makes his children also his victims. I am restrained only by the disagreeableness of the subject from mentioning other instances of the human misery resulting from the ignorance and barbarism of this country; but I assure you I have seen enough to convince me that the retention of the country by France as a *point d'appui* for the entrance of European civilization in Africa is a consummation devoutly to be wished."

In addition to the foregoing extract relative to Africa, will be presented the following touching fragment from the Journal of the Landers, kept during their expedition to explore the Niger. It was at Boosa, far in the interior of that benighted country, that the incident occurred. "In the evening," say they, "long after the sun had gone down, the chief brought a youth for us to pass our opinion upon, whom he introduced as a near relative. He has been ill for the last fourteen months, and the chief prayed that we would endeavour to cure him of his complaint. We sincerely regret our ignorance of the nature of his disorder, and therefore our utter inability to do him the slightest benefit. Nevertheless, the old chief solicited us so warmly for medicine, and with such pressing importunity, that, rather than give offence, and because the young man complained of a sore throat and neck, which seemed to annoy him more than any thing else at present, we chafed those parts with a little spirits of hartshorn, and wrapped around them several folds of warm flannel. It was all we could do to relieve his pain, and it seemed to give complete satisfaction. How happy did this little service make them!" pp. 20, 21.

What an opportunity was thus presented to commend the gospel of Jesus Christ to that dark-minded people; and by acts of kindness like the one just noticed, secure a permanent influence over them!

With regard to the state of the healing art in Africa, the Landers observe: "Properly speaking, the native have no active medicine of their own, though they boast an acquaintance with a variety of medicinal plants, which, as far as our observation extends, are wholly inefficacious.

They likewise ascribe the most wonderful healing properties to a quantity of roots and fibres of trees, which are sought after and vended by a number of idle, lazy fellows, who pretend to be Mohammedan priests. However, from our experience, these do neither good nor harm."

Mrs. Grant, who, with her husband, are missionaries to Persia, thus writes of the doctor's medical practice in that nation.

"My dear husband is daily, almost incessantly, occupied in attending to the multitudes of sick, lame, and blind, who throng our house and yard, and earnestly present their cases for healing.

"I have been forcibly reminded of the times when our blessed Saviour was on earth and 'went about doing good.' The sick, of every description, were brought unto him from every quarter, and he 'healed them all.'

"Husband's prescriptions have been blest in several obstinate cases of long standing, and he has twice successfully performed the operation of cataract on the eye, which, you know, is a very delicate and painful one. After prescribing for fifty or sixty patients, he is frequently obliged, from fatigue, to send away the rest until to-morrow. Scores are thus sent away for want of time and strength to attend to them. It is very interesting and affecting to observe their simple, yet sincere manifestation of gratitude for relief. Not satisfied with words, they keep the doctor's hands full; and one Mollah, in the excess of his thanks, kissed the hem of his garment. He has been told, by Mussulmen, that they gave thanks to God in every prayer for his coming. He often visits

in Musselmen houses, eats at their tables, and receives every mark of attention and kindness. He often hears them thank God that he will not refuse medicine to a Musselman. Amid all the pressing duties of his profession he is constrained to devote an hour or two, each day, to the instruction of Musselmen, who are desirous to learn the language."

The doctor himself thus adds :

"As I prescribe in such quick succession for so many different cases I find it difficult to keep an exact account of them all. To-day I marked down forty-five, which may be about the average number of my office patients. Besides these I visit more or less in their houses in the city, and in many cases ride to their villages to see those who cannot be brought to me. The effort of mind and body, especially of the vocal organs, necessary to examine and give directions as to the medicine, food, clothing, and general habits of so many different and often complicated and difficult cases, can scarcely be conceived by a person who has never made the attempt to hold conversation in a foreign language but partially acquired. What I shall do when it becomes sickly here I know not, as I can scarcely persuade one to call on their own physicians, and it seems cruel to refuse a few moments' attention and a half a penny worth of medicine, when they may be instrumental of relieving much suffering, and often of saving life. I hope we shall soon have the assistance of fellow-laborers, which we so much need."

The author has just received a letter from Dr. Grant, dated Oormiat, Oct. 25, 1836, as follows :

"You know I have long been anxious to see special

efforts made to qualify and send forth pious young men who may go about healing all manner of diseases, as well as preaching the gospel. It is a well known principle that the most ready access to the heart is obtained by relieving the sufferings of the body. And no one ever availed himself more of this principle than did our Saviour while he was upon the earth. When I was in Constantinople it was the testimony, both of the missionaries and native converts, that one physician might do more immediate good than three clergymen. I think this opinion might hold good in Western Asia generally. Certain it is that a physician can find ready access where no one else—and least of all, a minister of the gospel—would be admitted. And this access he would have under circumstances where the heart is most susceptible of serious impressions. Could you have seen the thousands of wretched subjects for whose sufferings I have been permitted to administer relief—the blind seeing—the lame walking—and the sick raised up :—and then as you see the once disconsolate heart leaping for joy, realize that these had all received practical illustrations of the religion of Jesus, I am sure you would press forward in your noble enterprise with fresh vigour and redoubled zeal. Rest not satisfied, my brother, whilst there is a heart unawakened to this subject, or the call for medical men unheeded. They must go forth by scores and hundreds into every dark portion of the earth, administering relief to human misery, and dispensing the precious leaves of the tree of life.”

Extract of a letter from Rev. J. L. Merrick, missionary

to Persia, addressed to Rev. W. S. Plumer of Virginia. It is dated Constantinople, Aug. 11, 1835.

“I have written Mr. Anderson, of the American Board, on this subject, and I rely on you, my dear brother, to aid him in procuring a suitable missionary for that place. It is very desirable that whoever you send should possess a knowledge of medicine, as this would at once give him access to every family in the city, and enable him to open wider doors of usefulness to the missionaries now at that station. Well-educated and pious physicians are extremely needed in all these countries : there should be one at every station, not for the benefit of missionary families alone, but to prepare the way for the preacher of righteousness, by enlarging the circle of acquaintance, and by inculcating truth in professional calls. While the medical profession is overflowing in America, have none of the hundreds that annually graduate, piety and devotedness enough to do good to the bodies and souls of the unevangelized ? I believe the attention of medical men has never been turned to this subject. Will you, my brother, tell them something about ‘ Luke the beloved physician,’ who was Paul’s companion in travel and labor ? The Board wish to send me a medical associate ; and if you recollect the long and weary wanderings assigned me, you, too, may perhaps think it important that I should have such a companion ; but Mr. Anderson writes me that it is out of the question, at least for the present, because no physician for this purpose can be found. Don’t let the profession sleep over the cause of missions any longer. When you arouse them, point the attention of some to the Mohammedans.”

In the Journal of the late Dr. Dodge, American Missionary in Syria, we find the following ; evincive of an ardent desire on the part of many there, to procure medical aid at the hands of skilful physicians.

“ April 1. At Bozra. We did not let it be known at Ezra that I was a physician, and so were not troubled ; but after we left, a man came after us from Habub, for medicines, and this made the thing known. Last evening, about sunset, a man arrived from Ezra for medicines ; said he came the whole distance (25 miles) at one run ; and that, if it had not rained, many others would have come. . . . A man followed us from Zoneida for medicines. . . . A man overtook us at Bozra for medicines from beyond Zoneida.

“ 3. We were followed to Edrei by two men, one from Kareh, and one from Bozra, for medicines.”

From a general letter of the missionaries stationed in Syria and the Holy Land.

“ But it is not merely, nor chiefly, to attend to the health of the mission families, that a physician should come to this country. At each of our stations a wide and inviting field of missionary labor is open before him and white to the harvest. He can enter it even before learning the language. With the assistance of an interpreter (and interpreters can now be found at all our stations) he can enter immediately upon his work. He can visit persons and families, to which, without his influence, his fellow missionaries could have no access. He becomes at once, in a large sense, a benefactor to the community ; goes about doing good to the bodies and souls of men ; and in a thousand ways opens the door of use-

fulness to his associates. Now it is scarcely necessary to say that if this is a work of importance at any of our stations, it is such at the other also. And really were one physician now to join our mission, it might become a question of no small difficulty to determine where he should be stationed. It is our deliberate opinion that every missionary station in this country, with which you connect a physician, will gain a more speedy and firm hold of the public confidence, than those which are without one. Would it not, therefore, be good economy in every respect, if a much larger proportion of your missionaries were physicians, than has hitherto been the case ?”

It were easy to multiply facts and opinions favorable to our general design. Many of an equally interesting character to those presented in the last three chapters, remain in our port-folio. The only difficulty has been to make a candid selection.

CHAPTER XI.

An illustration of the probable working of our plan. Course of study recommended. Some objections to it considered.

THE facts that have just passed under our notice amply prove, that the gratuitous healing of the sick in heathen communities, arrests public attention toward the individual exercising the healing art ; and secures for him a warm welcome to persons and places almost inaccessible by others. It calls into exercise a sense of gratitude on the part of the persons benefited, and on that of their friends and neighbors. In truth, we have seen that it awakens the kindest feelings toward him in the bosom of all to whom a knowledge of the benevolence comes.

Here, it should be remembered, that, the evidence adduced, is not confined to one nation, or taken from one class of persons. Neither are the witnesses medical men, who seek to magnify in the public estimation, their office. For the most part, they are ordained missionaries. Some of them are unconnected with missionary societies or efforts ;—men, whose object in writing, was not to aid in evangelizing the nations.

Another feature of the evidence is, that, it was not given in answer to particular inquiries by one who was endeavoring to draw out,—by cross examination and implication,—arguments of the nature contemplated. In other words, the principal part of the testimony was casually procured. This is a point of some interest ; inasmuch as it shows, that, without pre-concert or interchange

of views, a general sentiment favorable to the plan, exists. Had specific inquiries been instituted, it would not have been difficult so to frame a series of questions, as should lead to the expression of an opinion, equally favorable to the general merits of the matter under discussion ; even if that opinion were, strictly speaking, far less favorable than we suppose it really to be. This does not imply any want of candor in the persons who might answer the interrogatories. It implies, intentionally so, that there is often an unfair coloring given to a subject by a sort of special questioning which is resorted to. And hence it is that, to our mind, the testimony we have presented, is peculiarly valuable. The facts were recorded from time to time as they were furnished by occasional reading and correspondence. These considerations, added to the amount of the evidence, (coming as it does from many persons in the four quarters of the globe) must entitle it to the most respectful and candid notice.

Our attention may now be turned to a remark which was made in the first chapter of this work ; namely, that the general plan now under consideration will find a ready response in the bosom of many of the youth in the church, who, but for it, would not enter the missionary service. It is believed that this is a position, not only tenable, but fraught with great importance. Illustrative of it, and of the practical application and probable working of our plan, let the following case be supposed.

A young man,—twenty-five years of age—of sound sense and ardent piety, well accustomed to Sabbath School teaching, and other benevolent duties pertaining to laymen ; becomes deeply impressed with the spiritual

wants of the heathen. He weeps and prays in secret in their behalf ; and is willing to consecrate himself, a "living sacrifice," to lead the meanest among them to the Lamb. This increases, until it becomes an all-pervading feeling. As yet, he has not assumed the responsibilities and cares of the marriage life, nor those of established business. He weighs well the blessings of the former, and of the latter. An affectionate nature pleads its arguments that he should, at no distant day, gather around him an attached family ; and the pecuniary inducements of a business life have their strong claims. The world pleads hard ; but the example of Jesus Christ, and the groans of the perishing heathen, prevail ; and he ingenuously and ardently prefers the missionary service. Faith triumphs over sense ; and the scenes of the last day, as they shall stand connected with human pursuit, seem as living realities.

Now, a variety of intensely interesting considerations rush unbidden into his mind. "Can I become a missionary !" he exclaims ; "and bear some active part in that blessed work ?" The suggestion seems but the flight of fancy. The thought, however, lingers in his bosom, and he ventures to look at it with seriousness. Difficulties and embarrassments, real and imaginary, now throng his way ; but he is surprised that they appal him not. This gives him new strength ; and after a period of faithful prayer, he resolves to try to become qualified for evangelical labor among the heathen. At this stage of his investigation, he will naturally take into account the length of time that, under existing plans, is required, in order that he may be admitted into the foreign mission

ranks. His preparatory, collegiate, and theological course will necessarily require from eight to ten years. To these must be added the time that will be necessary to acquire the language of the people to whom he may be sent. He thus finds that he will have passed the age of thirty-five before he can really commence laboring among the heathen. This deeply affects his mind, and unless possessed of an unusual degree of forecast and resolution he hardly dare commence the undertaking. This embarrassment is, of course, proportionately increased, if the person be of an age more advanced than the case supposed ; and of this class there are a great number. But, as has been said, he resolves to make the effort.

Although a digression, it is well to observe, that there are a great number of young men in the churches who have passed through very much the train of feeling and thought that has been suggested, excepting that they have finally decided to remain in the various walks of secular life. The advice of older Christians has tended materially to this decision ; which has been given, not for the want of confidence in the natural capabilities and moral qualifications of the youth, but from the considerations we have noticed. It is certain that there is scarcely a church in our land in which one or more instances of this description cannot be found. In some religious communities numerous cases are well known ; and a general feeling obtains of sorrow that so much talent and piety should not find a wider field for evangelical effort.

The practical application to such individuals of the plan under notice, may, perhaps, be as follows. We will resume the illustration which was dropped a little way

above, and lay out for the young man a course of study which should occupy four years, provided he has at the commencement a good common-school education, comprising Grammar, Geography, Arithmetic, etc. This we deem indispensable, and if any of these elemental details be not thoroughly understood, so much time as may be necessary to acquire them should be devoted. The following general outline of each year's studies seems to us to comprise sufficient for our purpose. Of course, radical modifications upon this course of study may be made and no invasion of the spirit of our design result.

FIRST YEAR.

Review of English Education. Algebra. Elements of Geometry. Exercises in Composition. Elements of Moral Science. Natural Theology. Evidences of Christianity. Analysis of the English New Testament, one lesson each day.

SECOND YEAR.

General and Ecclesiastical History. Algebra. Geometry of Solids. Trigonometry began. Logic. Rhetoric. Evidences of Christianity finished. Natural Theology continued. Analysis of Old and New Testament, in English, one lesson each day. Perhaps some modern language, as the Malayan or Arabic.

THIRD YEAR.

General and Ecclesiastical History concluded. Connection of Old and New Testament. Astronomy. Biblical Criticism. Biblical Antiquities. Analysis of Old and New Testament, in English, continued. Intellectual Philosophy. Moral Philosophy. Malayan or Arabic continued. Exercise in Composition.

FOURTH YEAR.

Modern History. Missionary History. Chemistry. Pastoral Theology. Moral Philosophy. Analysis of Old and New Testament finished. Composition. Malayan or Arabic concluded. Review of the whole course.

During the whole term of study frequent attention should be paid to extemporaneous speaking, and to sacred music. The latter branch is of more importance than many may see fit to allow. Much that is evil is now communicated among the heathen by songs and simple ballads. In the mild climate of the East these are often made the medium of thought and sentiment. The soft and grateful evening air of inter-tropical regions woos many from the home-circle ; and beneath the over-arching palm they congregate to listen to the wild melody of their children of song. Taking advantage of a law of our nature involved in this connexion, the priest of false religions puts into numbers the creed he would promulgate. On the same principle the licentious among them kindle the passions of those around. Strange !—That a principle so universal, so powerful, so obvious as the one in question, should have been so neglected, if not overlooked, by Christians in their efforts to spread the gospel among the heathen. If, in the plaintive, though martial sentiment and strains of the Marseillois Hymn, there be that which shall wake up the hidden fires of enthusiasm in the bosom of the patriotic ; and if, as in the cause which led to the third Crusade, the song of the Troubadour could accomplish more than could the combined authority of kings and nobles ; and if passion is led cap-

tive by such an agency, surely there is that in the religion of Jesus Christ which may not only be worthy of, but which demands, such a medium. The accurate observer of heathen character, can readily see how well adapted is this instrumentality to catch the attention, and enlist the sympathies of those persons. Let no cold and severe system-maker, in whom the humanities are withered and dead, sneer at the thought of communicating sentiments favorable to Christianity through the popular ballads of a people. In fact, to borrow a trite thought, let the evening songs of the heathen tell of the precious love of the Victim of Calvary, and the army of Brahmuns and priests of Boodh may be quadrupled without harm. For these reasons, it seems to us, there should be much attention paid to sacred music by those preparing for the foreign mission service.

By comparing the foregoing plan of study with that pursued at some Colleges, it will be seen that it comprises all that is found in theirs of *practical* value, excepting the dead languages. The time which is consumed in the study of the latter we propose should be occupied in the study of medicine ; under the direction of competent instructors. It is believed that the theory of the medical profession may be acquired in one half of the four years, and that the remaining moiety would be amply sufficient in which to master the other studies.

After finishing the four years' course, the student should attend upon one or two courses of medical lectures ; after which, it may be fairly presumed, he would be qualified for usefulness as a missionary-*teacher*. We say teacher, in contra-distinction from the more comprehen-

sive title of missionary. The class of men in our mind, and which these pages essay to introduce to the attention of the church, require an education of a less liberal kind, as they are not intended for the work of translation, and for the peculiar duties of a stationed missionary. It will be remembered that we at first proposed they should be generally itinerant ; and in the language of the Rev. Mr. Anderson, "should act the part of the van-guard of an army."

The course suggested gives to the student the elements of such knowledge as will enable him to reason understandingly on all subjects that he would be liable to meet in discussion ; excepting those with which he must become familiar while among the heathen, and which, from their nature, cannot be appreciated until he meet them in actual contact. With logic ; general history ; political and moral science, intellectual and natural philosophy, and the like, we would advocate an intricate and practical acquaintance ; and, as can be seen, our course contemplates much theological teaching. In truth, the latter branches predominate. Superadded to these acquirements, the student at the close of his education possesses a knowledge of medical science, *in exchange for the dead languages*. The vital difference between the plan herein advocated and those from which we distinguish it, consists simply in this exchange. Save for the specific labor of teaching the dead languages to the heathen, and for that of translation, it may be fairly asked, whether the young man thus educated is not as well qualified, for his proposed work, other things being equal, as one differently and more liberally educated ?

It may be said that, not having passed through a course of study of the dead languages he may lack that thorough mental discipline which might otherwise have been secured. But, it may be tenaciously urged in reply, that, no individual can honorably pass through the course marked out without having acquired the power of thinking with clearness and intenseness. There is involved in it high mental discipline, and he upon whom it shall not produce the desired end in this respect, had better seek other occupations. The person educated as we propose, may not be as well able as some to discover any metaphysical animalculæ that may happen to be floating in his neighbor's creed; but for all that will constitute him a close reasoner on all practical subjects, we think he has been well fitted. Hair-splitting, and quibbling, and verbal wrestling, we had better leave to the Lord Monboddos of the ecclesiastical world. Perhaps it is pertinent to pursue this point a little further.

There are those who oppose any proposition to modify the education of missionaries so that the dead languages shall be left out of the course, by a sort of instinctive notion that those who advocate the modification do not appreciate the value of a "learned" ministry. They also associate, it may be, with the persons thus educated, a fair share of honesty, common sense, and perhaps, a great deal of piety. But notwithstanding this, they have a pretty definite belief, sometimes expressed with not the greatest delicacy; that they are a blundering sort of teachers, incapable of meeting and successfully contending with a subtle antagonist in the field of argument. They seem to take it for granted that the mind which cannot

distinguish between aleph and alpha has no weapons by which to come off victorious in close debate. They do not remember, it may be feared, that the fundamental elements of success, at such times, are an appeal to clear, acknowledged, and palpable facts, and to the obvious deductions therefrom ; and not in the ability to thread out every labyrinth of difficulty which the opposer may present. Far better is it, generally, to leave the nice and metaphysical cavils that an ingenious mind may urge, and come down to the plain regions of common sense and every day experience. If policy do not indicate this course, humanity does. We ought to remember that there are, on every hand, countless myriads of ignorant, dying sinners, and that we may not, innocently, rob them, to split hairs with a captious, criticizing infidel. Indeed, too much importance is attached to this class of men, and too much time is spent with them. It fosters their pride, and tends to imbed their errors more firmly in their minds. If we will let them alone, their crudities and phantasies and lies, will do but little harm. Almost universally, a quibbler is without permanent influence in a community. And, it may be further affirmed, that, conviction was NEVER the result of ingenious reasoning on subtle points.

It is a great blessing to the heathen if there is now carried to them the blessed Gospel, unconnected with the metaphysical trammelings of the schools. It were an infinite mercy, we may almost think, that in the arrangements of Divine Providence, Christianity has been kept from the knowledge of the heathen while the want of simplicity of doctrine, unity of belief, and union of heart, have

been so lamentably obvious among its professors. Christendom has been the theatre of sad scenes flowing from these causes ; and perhaps the work of evangelization may yet linger until a more complete return be made to the simplicity that marked the infant church. It might have been a sad misfortune to introduce to the pagan world our systems, and creeds, and subtleties. If these have wrought such melancholy results in lands where intellect is cultivated, and where the reasoning powers are accustomed to examine conflicting theories and detect that which is false and accidental, how much more evil would the results have been, in lands where the mind has had another training ! Indeed, 'tis this thought and its cognate dependencies which has served to partially satisfy our own mind why the overruling Hand has not *long ere this*, led numerous bands of Christians to heathen countries. We have wondered why God has not by persecution, and the sword of civil power, scattered up and down the earth the followers of the Saviour. When his eye saw the vast domain of North America almost unpeopled, he took the course just noticed, and *drove* the Pilgrim band out to found an empire. The little company that beat their weary way across the Atlantic in the frail Mayflower, would far rather have remained at home ; and their heavenly father might have hushed to the silence of death the voice of their persecutors. But he had designs of greater moment than their individual welfare in his dealings. And so he drove them out. So might he have done with others ; and by such means have planted the religion of his followers in all countries under the face of heaven. So different has been the fact, as history amply testifies, that it almost seems as if an invisible, all-power-

ful hand has been holding back the church. The sons of commerce have visited again and again every port of trade on the earth's surface ; scientific research has known no barriers, nor want of men to prosecute her wishes ; and even when a practically unimportant geographical problem was unsolved, the sons of enterprise stood ready to supply the oft-recurring vacancies which death made in the band of adventurers. The names of Ledyard, Park, Denham, Houghton, and others are proof of this. Death had no terrors when such an object, comparatively insignificant and unworthy, was held up. But, during all this time, the church has scarce moved beyond the scenes of home ! As compared with the importance of the work left in her charge by the Saviour, and with the wretchedness of the human family, she has been utterly asleep. Why is this ? We may not say that she has had within her ranks no men of genius, and enterprise, and ardor. Among her sons have been multitudes of the bravest, and the best, and the most pious too. Pecuniary resources, entirely commensurate with the wants of the case, have almost always been in her coffers. In fine, no adequate human cause can be assigned for the anomalous fact noticed. May not the theory advanced have a practical bearing upon it ? at all events it is worthy of consideration.

But to return from our unpremeditated digression. We were speaking of the mode of reasoning which it might be the best to adopt in silencing cavillers among the heathen. It may be laid down with a great degree of positiveness, that that missionary will be the most successful who shall clearly and manfully state the grand and more obvious proofs of his religion ; and until the quibbling inquirer shall have destroyed these, let no more

arguments be thrown away. If the simple evidences of Christianity, founded as they are upon facts and inferences within the reach of almost every one, have no effect ; in vain will the resort be made to the more recondite and abstruse arguments.

Probably the great leading error of religious teachers, ever since the days of the Apostles, has been, that they have not lived in a world of reality, if it may be so expressed. Facts of every-day occurrence—the fire-side and way-side exhibitions of human nature—man as he is—have been too much sacrificed to learned analyses of mental philosophy, and a professional dissection of the spiritual man. The pride of learning, the love of the schools, and the “itching ears” of polite hearers, have driven too many away from the homely, manly, matter-of-fact reasoning and preaching of the Saviour and his Apostles. No marvel, then, that the leaven might spread itself to our views of what constitutes efficient missionary training.

A person trained under the plan presented in these pages, will not come up to the standard we wish, unless he shall be of that matter-of-fact character. We further think that in the medical profession, both in its theory and practice, there is a far richer fund of resources whence to draw arguments *ad hominem*, in proof of religion, than he possesses who is thoroughly conversant with the Greek and Roman classics, all other things being equal. The beautiful fabric which the soul inhabits ; with the wonderful mechanism of its various parts ; its adaptation to external nature, and the adaptation of nature and her provisions to it ; gives him one class of unique and powerful arguments to enforce the goodness and wisdom of the

Deity. These arguments, be it remembered, are at hand in all nations, and require no stretch of the almost palsied intellect of the heathen, to appreciate. They may show, far better than any, or all other reasoning, the fact of the UNITY of God. This is a fundamental truth, entirely unknown, and almost inappreciable by the polytheistic nations. In no department of creation do we find such proof of a Designer as in man's physical organization. And, in all nations, and to all people, the appearance of nice and beautiful design is instinctively referred to a designer. It is true that many eminent medical men profess to be infidels, (we should not probably do right to say they are in reality such), but it is seldom an atheist is found among them. If they can be found, the infatuation of pride, or some singular perversion of education will in most cases account for the anomaly. The general principle just hinted may serve to show why we attach so much importance to arguments drawn from the knowledge which a well educated medical man possesses. In addition to this, the medical practice will show him poor human nature in her hours of weakness and sorrow, of dismay and final conflict with death; and he must be an inapt scholar indeed, who, from such experience, shall not be able to draw peculiarly appropriate considerations to impress upon his hearers the importance and value of true religion. The most impressive and convincing preacher we remember ever to have heard, was an individual who selected illustrations and arguments from his experience when engaged in the practice of the healing art. By his judicious use of this department of knowledge, he caught and retained the profoundest attention of all who heard him whether unlearned or learned.

CHAPTER XII.

The plan of Itineracy continued. The question of marriage noticed.

It was mentioned at the outset, that the missionaries, contemplated in our plan, should not be stationed at any given points ; but that they should be generally itinerant, and left to the providence of God to direct to their fields of labor.

A modified system of itineracy—we say modified in contra-distinction from a system adopted by a large christian denomination—is now acknowledged by some as necessary, perhaps indispensable, in order to the more speedy spread of Christianity in pagan nations. This is a subject of growing interest, and beyond a doubt is destined to assume a paramount importance in the work of evangelization abroad. Whatever may be said concerning the employment of itinerant evangelists in countries well supplied with a faithful stated ministry, no objection, to say the least, can be urged against their efforts in communities where the name of Jesus has not so much as been heard. Having no objectors to spend time with on this point, we may at once notice an argument or two in favor of the course.

In the first place, it is an obvious feature of the missionary plan as drawn by the great leader of missions. The letter of the commission he gave commanded the first foreign missionaries to go from place to place as circumstances might indicate. Its genius was to present to

the greatest possible number of persons, an outline of the great and good news they had received in charge. They essayed to present it to all, and to surfeit none, if we may so speak. However hardened may have been the sinners of that age, they were not, as is familiarly called, gospel-hardened. The apostles and their contemporary fellow laborers, announced in clear, distinct, and manly terms, the gospel of their Lord. When once sure that they were *understood* by a given community, they passed on, leaving the responsibility where it most righteously belonged, to wit, with those who had ears to hear. It seemed as if their time was too precious to allow them to settle quietly down, to the retired duties of a pastor, while a world lay in ruins, and the command of Olivet was ringing in their ears. It was a considerable time before the earlier converts enjoyed the labors of a stated ministry, and when in the process of time this feature was recognized as a part of ecclesiastical organization, the pastors were indebted to the evangelists for having previously gathered the little flocks. It is true, that some of the first evangelists labored a considerable continuous period at particular places ; but this was the result of circumstances that transpired from time to time ; and was, in a certain sense, accidental. The facts that exist in this connexion it is unnecessary to quote. It may suffice to say that, they go to prove beyond a question, that the missionary operations of that day were essentially itinerant. This established proposition would alone raise our expectations that itineracy would come to be an important means in future missionary operations. The simple fact that it was indicated by the Saviour, even if no

voice were now heard in its favor, or there were no obvious philosophical reasons to commend it, would be sufficient to make us look for such a state of things. We are of that number who believe that great wisdom, and perfection of adaptedness to human condition and character, mark, not only the precepts, but the plans of the Redeemer. We may not be able distinctly to perceive this perfection in all its minuteness and beauty ; but if we cannot, the source whence it emanates, firmly fixes us in this sentiment. As a matter of strict policy, to say nothing of a higher good, it is by far the safest course to practise upon the golden rule of doing to others as we would they should do to us. And yet, it seems at times so completely to trench upon what our prejudiced judgment supposes to be for our true interest, that we abandon the rule, and perhaps flatter ourselves that we have found a better way ;—at least for temporary application. This train of thought is not digressive, as we only use it for the sake of illustration. It is not important,—indeed it is at times impertinent, if not impious, that we demand a full understanding on our part, of the philosophy of a scriptural direction, before we yield it a ready assent and a hearty obedience. It is enough that it be clearly indicated on the sacred page ; and if it conflict with preconceived opinions we may conclude that in some way we have been misled. It will not be sufficient excuse to pass slightly by a divine injunction that *we* think it not adapted to the end it proposes. This view in nowise invades the province of human reason, that glory of fallen humanity. It only is intended to suggest, that if Christ has indicated any specific plans, wisdom the most profound has

adapted them to the most successful results. There is much *involved* in Christ's simple doctrines and designs, while to the superficial observer they seem to be superficial. Shall he who places within the bosom of the tiny flower that scents the vale, a laboratory of perfume which no chymist can equal, and who so perfectly adapts the olfactory sense that it shall convey the most exquisite enjoyment to man, adapt, less beautifully, means to ends in his moral world? We may not venture such a sentiment. And, hence we judge, that the plan of itineracy shall yet characterize to as high degree successful missionary operations. It is enough to know that it was an apostolic custom. The nearer we approach the Millennial state, the greater approximation will there probably be made to the simple system of belief and practice laid down by the Saviour. System after system may come and go, and each be invested with great and enticing beauty; but that shall stand the longest and severest test, and shall be the most useful, which shall be marked with the simplicity of the Saviour's designing.

But there are, in the second place, modern facts that show that the system under notice is adapted to the wants of this age. "The general plan of the Ceylon mission, says the Rev. Mr. Winslow in his memoir of Mrs. Harriet Winslow, "has been approved by the most judicious observers in India, acquainted with its operations. Perhaps one feature of it should be made more prominent—that of *ITINERACY*. It is desirable that every mission should have some evangelists, devoted to the propagation of the gospel, by means of books and other helps, furnished by a permanent mission, in a manner more extended

and diffusive than can be practised by those who are engaged in all the labors of a station and are pastors of native churches."

The Rev. Hollis Reed writing of Ahmednuggur, a missionary station in the Deccan, thus remarks: "Of the different means which have been employed at this station, the direct preaching of the gospel has been regarded as by far the most important. It is through this that we must look for the salvation of the Hindoos. And, surrounded as we are there by a numerous population in the vicinity, who have never before heard of the gospel of Jesus Christ, we have regarded *itineracies*, as a very prominent department of our labors." . . . "There are two opinions," he continues, "in India respecting the comparative importance of *itineracies*. The majority of missionaries are of the opinion, that this department of labor ought, in the present state of missionary operations in Western India, to claim the missionary's principal attention; while others advocate the plan of concentrating their labors on a few points. At first view this seems plausible. But when we look at the character of the field, we see that the *concentration of labor* is rather ideal, than real, or practicable."

"It will be seen from this statement," he further adds after going into details which our limits reluctantly forbid us to copy, "that we have no department of labor which answers to that which a parish clergyman enjoys in a christian land. We have, regularly, no voluntary congregations on whom we may hope to deepen, on a succeeding occasion, impressions which have once been made. As such a state of things has not yet, in the providence

of God, been brought about ; and as the country has, by the same good providence, been opened for extensive itineracies, *I am brought to the conclusion that the latter ought to constitute the burden of missionary labor.*"

Having thus noticed the views entertained by the Saviour and his immediate successors on this point, and presented the opinions of Messrs. Reed and Winslow, we may pass to another topic.

As a general rule, our plan would recommend that its missionaries be unmarried men ; at least that they should remain so for a few of the earlier years of their residence abroad. There are many weighty reasons that might be given in favor of this position. Perhaps, however, the subject cannot be better disposed of than it is in a letter to the author from the Rev. C. Gutzlaff. "Marriage or celibacy," he says, "ought never to be enjoined or stipulated ; *on no account*, nor under any circumstances." This is an exact copy of his remarks on this point, italicized as in his letter.

We know not how to dispose of this matter, were we called to do so, better than on the principle suggested by Mr. Gutzlaff. The subject is one of a private, personal nature. No body of men have a strict right, even in a prudential point of view, to enjoin the one or the other condition. It is left untouched by the Saviour, so far as it relates to missionary qualification. And this is all we mean, by recommending that our missionaries generally be unmarried. Much embarrassment as we have reason to know, has occurred in consequence of enjoining marriage upon our foreign missionaries. The missionary himself should be the sole judge. It is a duty for the

leaders of missionary operations to *advise* him, and present all the arguments in favor of and against his marriage ; but there, as we apprehend, the example of the Saviour, and the dictates of propriety indicate the suspension of their agency. This topic has been introduced, principally to show that we desire no innovation upon the established custom of the first missionary band, or one which does not accord with the opinions of enlightened, practical missionaries of the present day. No one will deny Mr. Gutzlaff's claim to be heard on any point in this connexion.

We are aware that the points recommended in this chapter imply much toil and self-denial. In fact, the objection has been urged against our whole plan, that men cannot be found who will be willing to undertake it, on account of the features just named. We do not heed the argument. We have confidence that there are those who are willing to undergo and forego any thing for the furtherance of the gospel. If none such can be found, the cause of evangelizing the nations will hang in suspense until they can be had.

CHAPTER XIII.

Difficulty in procuring, for a new plan, a candid examination. Various incidental advantages of our design suggested.

GREAT responsibility attaches to religious teachers, and others who hold empire over the public mind, when a suggestion of the nature contemplated in this volume is presented to them. They have it to a certain extent in their power to secure for it a kind and candid examination, or the reverse. At the present day, there is peculiar difficulty in this particular. The public mind is sensitive. Some have so great a dread of innovation upon their stereotyped modes of thinking and acting, that the most trifling modification or addition thereto, is considered as positively heretical. From such, no improvement need expect favor or tolerance.

Another class—decided friends to inquiry and judicious change—fear to favor any new project, lest, in the tendency of the age to what they deem ultraism, it should become the property of a party, and an undue importance be demanded for it. That there is reason in the fear, cannot be denied. It is our national characteristic, to have from time to time some one object before the public mind, which its advocates claim should engross all its sympathies and efforts. The practical effect of this, is to hold in neutrality many of the wisest and best. It is unnecessary to particularize instances illustrative of this point. The general fact is familiar to the least observing.

A third class look with no very great degree of favor

on a proposition which involves any departure from their preconceived opinions, until they know whence the plan originates. If it have its birth in an opposite party, (for parties there are in the church !) it is looked upon with somewhat of suspicion. It is to be feared that the number is fewer than is supposed, of those who rise above all accidental and extrinsic considerations, and before they pass judgment on any new subject, give it a fair and candid examination. Indeed, it is a timely question, which we all might do well to notice, whether, in the present state of public opinion, we *dare* pursue, in its length and breadth, the course which manliness indicates. This may be asked on all hands, as well of the most ultra innovater, as of the most bigoted worshipper of ancient customs and set forms. Goaded by the tendency of the age, men have taken sides ; and a barleycorn's deviation from the maxims of the leading spirits of the respective parties, subjects the dissentient to the suspicion of being unsound at the core. And in proportion as the point in discussion is metaphysical and impalpable, is its importance magnified. It is in vain to deny that in some cases this has assumed the nature of intolerance. It has often been considered by us as a sort of Protestant Inquisitionism. Its Pontiffs may be found in almost every community.

The present moment is rife with these difficulties, and he who adventures any new mode of christian effort, may expect to meet them.

As stated in the commencement of the chapter, great responsibility attaches to those who have the control of the public mind ; and, as appears to us, they have no

right to pass judgment on any plan, until it has received at their hands a candid, deliberate, and *prayerful* consideration. It is very far from being enough, that the proposal is not in accordance with their previous impressions ; unless those impressions are the result of careful and deliberate study. And it is all important that a careful discrimination be made, lest what is supposed to be a well founded, well examined opinion, should only prove a sort of intellectual heir-loom, which has come down with the personal hereditaments of our ancestors.

Could we sweep aside the curtain which shrouds the forgotten things of the past, we should see many of the most important improvements of the present day, to have been suggested many years since, and unceremoniously laid upon the shelf by the influential of those times. This is an undoubted fact in reference to inventions in the natural arts ; and a similar experience may be safely affirmed of the moral and intellectual world. In the port-folio of the writer of these pages there is now lying, a document prepared a half century ago, in which the *modern* plan of manual labor institutions is proposed ; and its details, even to the cost of a spade, accurately laid down. Its author—one of the noblest of the departed—travelled many a weary mile, and sought by all means within his power, to find those who would coöperate with him, in making the experiment of combining manual labor—as a means of support—with the pursuit of knowledge. But his favorite topic was summarily disposed of as soon as he presented it to the learned and the influential. It was so contrary to preconceived notions, that it was considered as the fancy of a good but visionary man. A half

century rolled by, and the projector lived to see his favorite plan considered, not only as a modern invention, but as one of the most important instrumentalities of good to the human race. He has descended into the grave, and his name is unknown in connexion with the subject, save by a few who shared in his fire-side society. Had common courtesy even but have been left to its legitimate work, it is probable that his project would have received a fair examination ; and long before this, those institutions would have been multiplied through the length and breadth of our land, affording the means of education to those who have lived and died desiring it.

These considerations have not a little afflicted the writer of these pages during their preparation. He has felt that it is far from being an auspicious time for suggesting any new form of christian effort. He has naturally feared that jealousy and suspicion which are abroad ; as well as that keenness to detect inconsiderable difficulties. Feeling thus, he is desirous of occupying the closing chapter in noticing a few incidental advantages of the plan presented ; if by any means he may gain some.

The first is, that the course of education contemplated, can be secured with a less expenditure of money than is required for the preparation of those who, by the present standard, are considered as duly qualified for the foreign mission service. This is an important consideration, if our course will well prepare the individual for that service.

Disguise it as we may, there is an instinctive shrinking on the part of many, from receiving an education at the hands of public bounty. A liberal course, as that is now understood, is consequently out of the reach of the ma

jority—or rather, it has been, until very recently. It is not too much to say, that there are hundreds in the community who would cheerfully relinquish secular pursuits, and offer themselves for the public service of the church—whether at home or abroad—if the means of procuring an education, independent of public aid, were within their reach. There is abundant proof of this, in the fact that all manual labor institutions are crowded, and many are annually denied admittance for the want of accommodations on the part of the institutions. Before these were established, there was comparative difficulty in finding persons willing to receive a gratuitous education. But no sooner were the opportunities alluded to presented, than crowds of youth simultaneously appeared, rejoicing that by their own efforts they could be qualified for usefulness. This fact is a notable one. The accurate observer has carefully treasured it in his mind ; and in all systems of education presented for his consideration, it will have great weight. The course of study pursued in manual labor institutions—excellent as it is—is not at all an adequate cause for such a rush of persons to embrace their privileges. Neither can it be accounted for from any special popularity which these establishments enjoy ; for as yet, they are hardly acknowledged, (in some quarters at least,) as being worthy of much respect. Indeed, there is no way of accounting for the fact, but from the instinctive aversion to which we have alluded. Those minds of the most noble and enterprising order—and which, above all others, are the most needed in the mission ranks—ever feel the greatest repugnance to being dependent for an education upon any but themselves or

their natural friends. Those who have been subjected to this ordeal, consider it as one of the severest trials of their lives. This feeling is far from being blameworthy. It honors its possessor ; and gives sure evidence of a character, in this respect at least, worthy of confidence.

The difficulty now alluded to, our plan somewhat relieves. At all events, it greatly lessens the amount of time and money required.

There are two ways by which the kind of education we propose, may with the most convenience be afforded to young men of limited pecuniary means. The more desirable would be to establish on a limited scale, an institution the course of study in which should be substantially that suggested in the eleventh chapter of this work. This would be a simple matter, for it would require, as compared with other institutions, only the exchange of the professor of the Classics for a medical professor. One competent person might instruct the pupils in medical science ; and during the four years' course might amply qualify them for practice ; with the exception, perhaps, of the instruction they would receive while attending the two courses of lectures, which we have formerly stated they should attend, in addition. There are some branches of the medical profession with which missionaries on our plan need not be so particularly conversant, as, for example, Medical Jurisprudence. This may not occupy so prominent a place in our course, as would be desirable if those educated by it contemplated the practice of their profession in civilized nations.

Another mode by which the same object may be attained is this. In almost all populous places, there are

both medical men, and teachers of private academies, who feel a deep interest in behalf of the heathen. A youth might generally avail himself of their services while preparing for missionary labor. The teacher would cheerfully allow him to pass a portion of his time in his school-room ; and as cheerfully would direct him in the various studies within his province. The physician would also extend to him the benefit of his library, and his instruction during a portion of each day throughout the course. All this might be done without trenching at all upon the time or convenience of either of the parties. Indeed, there is no medical man, nor teacher, whose heart is alive to the woes of the heathen, but would be joyful in the opportunity of personally aiding in educating a missionary.

If this outline be in accordance with fact and reason, we thus have the means provided for the education of many.

The difficulty now meets us with regard to the means of support during the time of pursuing the last supposed way. The winter months may be profitably occupied in teaching school, as is the course pursued by many students in all literary institutions. For the means still further necessary, recourse must be had to natural friends, and to such other occupations as may accord with the abilities of the individual, or the circumstances which Providence may throw around him. It is impossible and unnecessary to particularize on this point. It may not be out of place to hint, however, that christian families might, with great propriety, offer to such youth a place in their domestic circle during their preparatory course. Many might share in this, and thus prevent its being one-

rous to any given family. Such an opportunity should be esteemed a privilege by any household.

It may be urged that the last suggested course is essentially a *dependent* one. We admit it to be so, strictly considered. But it materially differs from the more objectionable mode of receiving an education from a public society. On the plan we submit, the recipient of favors knows from whom they have been received ; and if he never have pecuniary means to cancel them, he can, in some degree, repay the debt by a sincere and ardent friendship. This will essentially mitigate the keenness of that feeling which the man of refinement and delicacy must possess in the other case.

A second incidental advantage of the general plan set forth in these pages is this,—that a person thus educated may generally, at little or no expense, procure a passage to any port in the Indian and Pacific Oceans.

Much inconvenience, anxiety, and suffering are often experienced on long voyages, for the want of a medical man on board ship. The entire complement of persons in a vessel engaged in the East India trade, may be set down as averaging from twenty to twenty-five. This is exclusive of passengers, the number of whom of course cannot be estimated. The crew is generally shipped with no great attention to their corporeal condition. If they appear to be in good health, no more is considered. In many instances they come on board at the moment of sailing, but poorly supplied with clothing ; and not a few of them in a state of great bodily exhaustion and derangement, consequent upon a career of dissipation while on shore. It need not be said that such are very liable to

disease. In some instances which have come under our observation, great inconvenience and hindrance to the prosecution of the voyage, have occurred in consequence of general sickness among the crew ; which probably would have speedily yielded to the practice of a skilful physician. Accidents occasionally occur by which limbs are fractured, disabling the sufferer for life perhaps, when a perfect cure might have followed timely surgical aid. If the crew pass the outward passage in health, increased dangers meet them in foreign ports ; particularly in those within the tropics. Tempted by their previous limited fare, and by the cheapness of tropical fruits, a too great indulgence in them almost invariably happens. This, added to the various local causes of sickness which may exist around, often brings fatal sickness among a crew, which makes the constant presence of a physician greatly to be desired. That this general statement is not a fancied one, may be shown from the well investigated calculation, that a generation of seamen pass away every fifteen years ! Where do they die ? Many of them, it is true, are swept to eternity by the battle and the storm ; but as many linger out the remnant of their days on ship-board ; the victims of the want of timely medical assistance. The humane among ship-masters and ship-owners, have long perceived the bearing of the difficulty under notice ; but have seen no way of reaching it, within the limits of what is deemed a necessary economy. During our seafaring life, we have had occasion to sail in eight or ten merchant ships, in all of which the presence of a medical man was greatly desired. In neither of these instances would a physician have been refused a gratui-

tous passage to the place of the ship's destination. Not much is hazarded by saying, that few owners of merchant vessels sailing upon long voyages, but would cheerfully furnish a passage to medical men, in consideration of professional services to the crew. Indeed it would be an object to pay wages to such persons, for passengers would always select a vessel which afforded this additional provision for their health and comfort. It is our opinion, from sufficient means of information, that missionaries qualified according to our plan, would readily find opportunities for reaching, gratuitously, the shores of heathenism. It ought to be remarked that we suppose the medical man shall remain with the ship during her stay in the foreign port, and be ready to administer to the wants of the crew up to the moment of their departure for home. This would increase the recompense for the favor he has received.

The same general principle would especially apply, if the missionary should wish to pass from port to port while pursuing his labors abroad. Those ships which are employed in the commerce of inter-tropical ports, always carry much larger crews than do American and European merchant vessels. From the nature of the trade, and from a less strict attention to cleanliness on board, sickness is much more common among their men. We have often been painfully surprised in observing the difference alluded to. Hence the presence of a physician is especially desirable by them, and the means would thus be afforded to our missionaries of a ready transit from place to place. Another incidental advantage which experiment may prove as belonging to our plan, is, that in many of the

populous towns of the East a medical man may, if he wish, *support himself* by devoting a small portion of his time to practice among the more wealthy natives, and Europeans resident abroad. By this, it is not meant that he should indiscriminately and publicly offer his services for pecuniary consideration. This would obviously tend to neutralize the leading excellence of our general design; and might have a bad effect upon the missionary. It is only suggested that he might become the stated physician to a few families, limiting the number to his actual necessary requirements. To do this—if he were unmarried and in the exercise of a Swartz-like economy—would be a matter of but little difficulty, and would encroach but immaterially upon his missionary labors. In some parts of India there are European merchants, who would cheerfully give board and clothing to such a person, in consideration of his occasional medical services. Were it proper to do so, the names of many might be here given who would esteem it a privilege.

In fact, the expense of living, in some parts of the East, for a single man, is much less than is generally supposed. In a recent letter to the author from the Rev. Mr. Gutzlaff, that missionary says: “When I was in Siam, I spent about ten dollars per month.” This included his expenses for food, and lodging; and from the tenor of his letter, it is presumed for clothing also. It was about this sum which sufficed for the entire support of Swartz, during a considerable portion of his missionary life. And multitudes of natives in many Oriental countries, consider themselves rich with less than this income. One of the most striking facts which there arrests the

traveller's attention is, the great amount of temporal comforts and conveniences which a little money will procure to the natives. It is true that the style of living which results from the economy they practise, might not be congenial to the taste of a missionary ; but to us it appears certain, that in process of time, their economical mode of life will come to be adopted by some of the messengers of salvation, not only from prudential considerations, but the better to secure the sympathies of the people. It was the latter motive which constrained Swartz to pursue his plan of living. He felt it to be desirable that he should become one with those among whom he had come to labor. And one of the readiest means by which he could convince them of this willingness was to adopt their humble garb, and their cheap fare.

That medical missionaries may procure the means of subsistence by occasional practice among the wealthy, we think is certain. The opinion of the Rev. Mr. Winslow, missionary in Ceylon, on this point, was given in another place, but it may be well to present it again. In answer to an interrogation whether a support could be thus obtained, he says : "In larger towns on the Continent (of India) it might be done. At Calcutta, Madras, and probably Bombay, a respectable physician could, I suppose, get practice without difficulty, to occupy as much of his time as he should see fit to devote to it ; the same would probably be the case at other large places."

The opinion of the Rev. Mr. Medhurst, English missionary in Batavia, is as follows : "Could your young physicians, on coming abroad, be assured of a comfortable

and decent support by their friends at home, it would be much better ; but in case the zeal to relieve physical evils is not so active and energetic as that to relieve moral woes—why then such young men could find a tolerable support by occasional practice here ; while they devoted their leisure hours to gratuitous practice among the natives.”

It is unnecessary to multiply opinions on this point. If experience should show that the position assumed is correct, it is obvious that a corps of medical missionaries may not only find gratuitous conveyance to their fields of labor, but may pursue their benevolent designs abroad, without much aid from the treasury of the church at home.

If our plan promise to be thus economical of pecuniary means is it not worthy earnest attention ? In this day of commercial embarrassment the church may learn an important lesson. These revulsions in the world of commerce are periodical. They will surely occur again. While we may welcome to the treasury of our societies the free gifts of the wealthy, the voice of wisdom bids us place but little confidence in them. The same voice bids us model all our plans with strict and unincumbered simplicity.

END.







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